LAGHU PARASARI

(Jataka Chandrika)

लघु पाराशरी

Translation & Notes by

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PREFACE

Laghu Parasari occupies a place of pride in Hindu astrological literature. Its principles originate from the gospel book of astrology i.e., **Brihat Parasara Hora Sastra.** In this short treatise a peculiar and specific way and lucidity has been adopted in presenting the Parasara principles. This short work in a true perspective is the prime and foremost work for those who want to dive deep into the vast ocean of predictive astrology.

Vimsottari Dasa or Udu Dasa system, which this Laghu Parasari deals is logical and in vogue since the evolution of Maharishi Parasara's system in Hindu astrology. Truly it is in vogue because it has stood to the test of time.

Sanskrit is the language which has many different meanings for the same word. There are many commentaries on Laghu Parasari by illustrious commentators. Due to above peculiarity of the Sanskrit language, the work got corrupt with many discrepancies rather due to misinterpretations of the commentators. We have tried here to stick to the principles strictly rather than to deviate and viberate with various commentator's emphatic interpretations. Many points of contradictions have been dealt with logically and supporting authorities have been quoted for the sake of authenticity and reliability.

Commentaries and views of Pt. Vinayaka Sastri 'Betala', Pt Ram Yatna Ojha and Pt. Seeta Ram Jha have been given weightage as they are upto the mark in understanding Laghu Parasari. This trio is like Hindu trinity of gods as far as Laghu Parasari is concerned.

Parasari principles regarding the Dasa-Bhukti results have been condensed in this work in just 42 slokas. In South India these principles are studied as **Jataka Chandrika** consisting of around 80 slokas which were composed by Venkatesa Pandita. Initial 42 slokas of both the works are same. Laghu Parasari ends here after enunciating the principles. The remaining 38 slokas belong to **Jataka Chandrika** only, telling about the auspicious and inauspicious planets for 12 Lagnas and some general principles. Therefore we have adopted the name **Laghu Parasari-Jataka Chandrika** i.e., Moon light to nativity. Our this version contains all slokas. The compiler of Laghu Parasari which is studied exclusively in North India is anonymous.

We earnestly feel proud in presenting this work before our readers with enlightening commentary. This will open new vistas in the discriminating part of the brain of our esteemed readers, particularly new entrants in the field of astrology. Though we have done our foremost endeavour to make the work as worthy as possible but still some errors might have crept in which would not escape the critical eye of scholars and intelligent practitioners of the science of astrology. Healthy suggestions in this respect will be cordially accepted.

The publishers are worthy of appreciation for bringing the work in print in excellent fashion. We suppose the readers will appreciate this endeavour as they have done with other enlightening classics brought in print by M/s **Ranjan Publications.**

Kartika Poornima. O.P. Verma
30th Nov, 2001

Contents

Preface
Contents
Introduction — **Page No.**

संज्ञाध्याय: — **13-53**
Preliminaries

Slokas

1. Prayer.
2. Subject matter of the work.
3. Importance of Naksatra Dasa.
4. About general know how.
5. Aspects of planets.
6. About Trikona and Trishadaya lords.
7. About lords of Kendras.
8. About 2nd and 12^{th} house lords.
9. Rule about 8^{th} house lord.
10. Kendradhipatya Dosha
11. Sun and Moon as 8th house lords.
12. Yogakarakatwa of planets
13. Characteristics of Rahu and Ketu.

योगाध्याय: — **54-87**
Combinations of Planets

14. Auspicious combinations.
15. Blemished Kendra & Trikona lords.
16. More about Yogakarakatwa.
17. Rajayoga par excellence.

18. Dasas of Yogakarakas.
19. Bhuktis of related inauspicious lords.
20. Other auspicious Yogas.
21. Rahu-Ketu as Yogakarakas.
22. Extinction of Rajayoga.

आयुर्दायाध्याय: 88-102
On Longevity

23. Determination of Maraka houses.
24. Determination of Maraka Planets.
25. " " " "
26. Other Maraka Planets.
27. " " "
28. Speciality of Saturn as Maraka.

दशाफलाध्याय: 103-131
Dasas and Bhuktis of planets

29. Special rules for Dasa results.
30. " " " " "
31. Neutral Bhukti lord to Dasa lord.
32. Dasas of Kendra and Trikona lords.
33. Yogakaraka and Maraka Dasa-Bhuktis.
34. " " " " "
35. Auspicious Dasa and Bhukti of Yogakaraka.
36. Dasa-Bhuktis of Rahu-Ketu.
37. Dasas of inauspicious planets.
38. " " " "
39. Rule about Maraka Dasas.
40. Rule for Dasa-Bhukti of Venus and Saturn.
41. Specific Rajayogas.
42. " "

शुभाशुभग्रहकथनाध्याय: 132-170
Auspicious and Inauspicious Planets

43. Aries Lagna
47. Taurus Lagna

49. Gemini Lagna
51. Cancer Lagna
54. Leo Lagna
57. Virgo Lagna
59. Libra Lagna
62. Scorpio Lagna
64. Sagittarius Lagna
66. Capricorn Lagna
69. Aquarius Lagna
71. Pisces Lagna
73. Concluding Slokas

मिश्रकाध्याय:
Miscellaneous 171-172

75. General Slokas

76. Dasa Calculations 173-183

77. Index to Technical Terms 184-189

Introduction

Man has been curious to know his future since the dawn of human civilisation and will be keen for the same in future also. This is more due to his never satisfying nature with his present conditioning. His hopes lie in astrology and in a broader sense in the science of future which comprises of astrology, palmistry, forehead reading etc. Various methods are adopted in astrology for anticipating the coming events but primary factors like planets, houses and signs more or less remain the same with all of them.

This work is primarily concerned with the characteristics acquired by various planets due to their lordship of various houses. Most auspicious houses are the 1st, 5th and 9th houses which form the vertices of an equilateral triangle. Most inauspicious houses are the 8th, 11th, 6th and 3rd houses in the descending order.

Basically planets have inherent benefic and malefic nature. The words auspicious and inauspicious have been used in this commentary of this work instead of benefic and malefic. The former are specific here for good and bad characteristics of the planets due to their house lordships. A natural malefic can be auspicious or gives auspicious results during his Dasa or Bhukti for being the lord of an auspicious house. Like wise a natural benefic can be inauspicious during his Dasa-Bhukti simply by owning an inauspicious house. The results told for the planets in this text are different from the results of natal horoscopy. The results of natal horoscopy are of permanent nature and occur with more or less intensity through out life. The results described here are of temporary nature and are limited to Dasa-Bhukti

periods only. Though results of Rajayoga combinations are sometimes evident through out life in some measures.

The lords of Trikonas are of the same element and therefore are friendly to each other bestowing auspiciousness. Thus they are considered auspicious in Dasa context. The lords of Kendras form pairs of friendly and unfriendly planets. Though friends, still they are of opposite nature. Therefore they are said to suspend their inherent benefic or malefic nature in Dasa context and behave as neutrals to form Yogas with Trikona lords.

Maharishi Parasara has said at length about various types of Dasas but the great Maharishi has himself concluded that Vimsottari Dasa system is the best among all of them. Though Astottari, Yogini and Kalachakra Dasas are also used by the rank and file of astrologers; but Vimsottari Dasa is widely accepted one. Maharishi Parasara says.

कलौ विंशोत्तरी ज्ञेया दशा मुख्या द्विजोत्तम!

Vimsottari Dasa is supreme in Kaliyuga.

The zodiac is of 360° and every side of an equilateral triangle formed in it sweeps 120°. There are 27 Naksatras in the zodiac and 9 Naksatras fall within 120°. This 120° corresponds to 120 years of Vimsottari Dasa i.e., 6 years of the Sun; 10 years of the Moon; 7 years of Mars; 18 years of Rahu; 16 years of Jupiter; 19 years of Saturn; 17 years of Mercury; 7 years of Ketu and 20 years of Venus Dasa. 1° of zodiac stands for 1 year of Daṣa. Some astrologers usually interpret 120 years as full longevity of human being but it is a wrong inference. 120 years is just the total of the Dasa years of nine planets. Of course in them also fall Maraka Dasas which usually end the life of an individual.

Vimsottari Dasa is one such scientific method to time good and bad periods which is based on the principle of trine or Trikona (Triangle). It was practice among ancient Hindu writers not to talk of the principles but more stress was laid on applicability considering what is said to be divine.

The Sun is the central star of our planetary system. If we start from the Sun, the orbits of various planets are as under :

Sun, Mercury, Venus, Earth, Moon, Mars, Jupiter and Saturn.

If instead of the Sun, we keep earth as the pivotal entity then the orbital order will be:

Earth, Sun, Moon, Mars, Jupiter, Saturn, Mercury and Venus.

Rahu and Ketu are also considered as planets, though in reality they are simply the intersection points of the paths of earth and the Moon. These two nodes have their fixed place in the zodiac. Rahu is the point from where the Moon starts to her northern course and Ketu is the point from where the Moon starts to her southern course. Rahu and Ketu thus are the magnetic points which have retrograde motion and arrive at the same point after every 18 years. Solar and Lunar eclipses occur due to these two nodes and after every 18 years almost similar eclipses occur. Due to uniformity of their motion these are also the time rectifiers. Rahu-Ketu provide important clue to demarcate the exact path and location of the Moon. Due to this property, the ancients included Rahu-Ketu in the Dasa scheme. For being northern intersection point Rahu finds a place between Mars and Jupiter and being southern intersection point Ketu is placed between Mercury and Venus. The sequence of Dasas arrived at is :

Sun, Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus.

Rahu finds a place after first three planets and Ketu after next three planets i.e., Jupiter, Saturn and Mercury.

One interesting fact which supports Vimsottari Dasa system of 120 years is, that, after 120 years, the Sun and the Moon are again on the same Naksatra and the lunar date is again the same as it was 120 years back. In this way Vimsottari Dasa is Trikona (trine) Dasa of lunar mansions. Whatever may be Naksatra of birth 120 years of Dasa end at the 9th Naksatra from the birth Naksatra.

For calculation purposes we start from Aswini Naksatra and finish up at Aslesa covering 9 Naksatras. This is the first cycle involving 120 years. The 2nd cycle starts at Magha Naksatra and finishes at Jyesta Naksatra. Similarly the 3rd cycle starts at Moola Naksatra and finishes at Revati Naksatra.

The allotment of Dasa years to various planets is due to their practical visibility in the ecliptic. The planets are actually visible in the sky in the same Naksatra or in trine to it again at the expiry of their Dasa years. For example if Mars is visible now in Aswini Naksatra then after 7 years, he will be visible again in Moola i.e., exactly in trine to his basic position. Geometrically some of the planets are at the same longitude while others are in trine to it after the expiry of their alloted Dasa years. This is for their practical visibility. Thus we see that Dasa years are dependent on the practical visibility of the planet again at the same longitude or in trine to the same or trinal Naksatra. This also supports that Vimsottari Dasa system is a Trikona Naksatra Dasa system.

ॐ

श्री हरिः शरणम्॥

1

संज्ञाध्यायः
Preliminaries

Prayer—

सिद्धान्तमौपनिषदं शुद्धान्तं परमेष्ठिनः।
शोणाधरं महः किञ्चिद् वीणाधरमुपास्महे॥1॥

We worship a great effulgence—in the form of Saraswati—one final principle proclaimed in the Upanishadas i.e., Parabrahman—the deity who is the worthy consort of God Brahma—the Goddess who is red lipped and holds Veena in her hand.

Notes—It has been customary among authors of Sanskrit and Astrological works to invoke the blessings of their family deity or the deity ruling the subject under discussion. For, the blessings will set aside obstacles and hindrances if any to be experienced during the course and will help in lucid exposition of the subject matter. Practically a subject like astrology cannot be put to exposition without the blessings of Goddess Saraswati—the ruling deity over wisdom and learning. If the predictions are to come true, some amount of penance and austerity is very essential on the part of astrologer, so say Varaha Mihira and other celebrities. सिद्धमन्त्रो जानाति जातकम्, a man blessed with appropriate Mantra i.e., blessed by a deity, alone can understand a horoscope truly.

God Brahma is the originator of Vedas and Saraswati is the worthy consort of Brahma i.e., God Brahma gets strength from Goddess Saraswati. Saraswati is the Goddess of all religious wisdom and knowledge. Veena is supposed to be the most perfect of all musical instruments which can resound ten elementary musical notes very easily and thus can encharm the whole universal phenomena. Saraswati should be meditated upon as being red lipped and playing on Veena or lute. She is beauty par excellence as is described in the well known Dhyana Sloka.

या कुन्देन्दुतुषारहारधवला
या शुभ्रवस्त्रावृता
या वीणावरदण्डमण्डितकरा
या श्वेतपद्मासना
या ब्रह्माच्युतशंकरप्रभृतिभि-
र्देवैः सदा पूजिता
सा मां पातु सरस्वती भगवती
निश्शेष जाड्यापहा॥

It is for this reason that great philosopher-saint Sri Adi Sankaracharya founded a temple of Sri Sarada (Saraswati) at Sringagiri, so that people can dispel their Avidya (ignorance) by worshipping the great Goddess. Many of his Mutths (monastries) too are known as Sarada Mutths. According to Hindu philosophy, Brahman is the root cause of the universe. That alone is true, unchangeable, the cause of creation, protection and destruction. All goods are but manifestations of Brahman and is concluded such by the great Upanishandas. Goddess Saraswati is worshipped here as a form of that Supreme Brahman.

The subject matter of the work –

वयं पाराशरीं होरामनुसृत्य यथामति।
उडुदायप्रदीपाख्यं कुर्मो दैवविदां मुदे॥2॥

Following the Hora Sastra of Maharishi Parasara, we to the best of our knowledge prepare a work **Ududayapradeepa** for the delight of astrologers.

Notes – Ududayapradeepa seems to be the name assigned to this text by the author of this work. Udu means star, Naksatra or constellation while Daya means Dasa or the period. Thus the name implies a lamp clarifying and enlightening the readers with the principles of Ududasa system or Vimsottari Dasa system of Maharishi Parasara. As the author followed the principles of Parasari Hora therefore this short work became famous as **Laghu Parasari** after the name of Maharishi Parasara.

There existed a vast literature on astrology in the form of works called Horas and Samhitas like–

1. Skanda Hora, 2. Saunaka Hora, 3. Brihat Prajapatya Hora, 4. Manittha Hora, 5. Kaushika Hora, 6. Satya Samhita, 7. Brihat Parasara Hora, 8. Garga Hora etc. The existence of these Horas is mentioned in the commentaries of Bhattotpala and other commentators. Parasara Hora was held in high esteem in ancient times and some recensions of this Hora are available even today. According to verse कलौ पराशरी स्मृता Parasari Hora is further acclaimed to be suitable for prediction purposes in Kaliyuga. This is particularly true for Vimsottari Dasa system out of the various Dasa systems mentioned there in.

The author seems to elaborate Dasa principles exhaustively in the Slokas further to enhance the predictive skills of the readers and followers. And this small work has stood to the test truly in this respect since its inception.

Importance of Naksatra Dasa –

फलानि नक्षत्र दशा प्रकारेण विवृण्महे।
दशा विंशोत्तरी चात्र ग्राह्या नाष्टोत्तरी मता॥ 3॥

We describe here how to know future trends following the Naksatra Dasa system. Through out this work principles relate to Vimsottari Dasa and not to Astottari Dasa.

Notes – Various kinds of Dasas are found mentioned in Parasara Hora and other ancient treatises, viz; Vimsottari, Astottari, Kalachakra, etc. to mention a few.

Some Dasas are based upon stars (reckoning from birth star), examples being Vimsottari and Astottari Dasas. Some are based upon the strength of planets, some on the Rasis and so on. Though Astottari is also a kind of Naksatra Dasa, but the author cautions us not to use the principles enunciated here in context of Astottari Dasa. Thus the rules set forth in this book are to be used only in context of Vimsottari Dasa alone.

There are no ifs and buts for the use of Vimsottari Dasa while Astottari, Sodashottari Dasa etc. are tied by certain birth conditions viz; Astottari Dasa is to be adopted under following planetary configurations and conditions.

(a) Rahu be in the 4th, 5th, 7th, 9th, or 10th place from the Lagna lord.
(b) Birth be in the day in dark half or in the night in bright half.

The full longevity of human being is considered 120 years as the Sun and the Moon come to the same position relative to each other after 120 Nirayana years i.e. the Hindu date (Tithi) is the same again and the Naksatras of the Sun and the Moon are again the same. Astottari Dasa is of 108 years, Sodasottari of 116 years, Dwadasottari of 112 years and all these fall short of 120 years, the supposed full longevity of human being. In Yogini Dasa the span is of 36 years and the cycle starts again after every 36 years, which is absurd.

For the above reasons, Rajayogas, longevity, maturity years of planets, progeny, marriage, bad times and other life related events match in a good proportion to the year allocations of Vimsottari Dasa while other Dasas are disproportioned in this respect. Above all Vimsottari Dasa has been found to be near to perfection by the knowledgeable in astrology.

A note on the calculations of Vimsottari Dasa—

Divide the birth Naksatra by 9 counting from Krittika Naksatra (excluding Abhijit Naksatra). The number as remainder signifies, the Dasa falling at birth, in the following order—

Sun, Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu and Venus. In short we can take as.

S, M, Ma, Ra, Ju, Sa, Me, Ke, V.

For this sequence there is a reasoning which we have discussed in introduction briefly. The first sequence in the table below starts from Krittika Naksatra which is ruled by the Sun and ends at Poorva Phalguni ruled by Venus, means, if the Moon is in Krittika at birth, the Dasa at birth is of the Sun. Following table will illustrate

Vimsottari Dasa Chart

Dasa Lord	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Years	6	10	7	18	16	19	17	7	20
Birth Naksatra	Krittika	Rohini	Mrigasira	Aridra	Punarvasu	Pusya	Aslesa	Magha	P.Phal.
	U. Phal.	Hasta	Chittra	Swati	Visakha	Anuradha	Jyesta	Moola	P.Shada
	U. Shada	Sravana	Dhanishta	S.Bhisha	P.Bhadra	U.Bhadra	Revati	Aswini	Bharani

Example—Suppose the Moon is just entering Chitra Naksatra at birth, then the native will have a balance of 7 years of Mars's Dasa at birth. But such would not be the case always, if it occupies, some intermediate degree then the balance of Dasa has to be calculated by the method of proportions. Suppose the Moon has covered 3°-20' in Chitra Nakshatra, the balance of Mars's Dasa at birth would be 5 years and 3 months. The formula for calculating Dasa balance is :

$$\text{Dasa Balance} = \frac{\text{Deg. of the Moon left in Naksatra}}{(13^\circ\text{-}20')} \times \text{Dasa yrs. of Naksatra lord.}$$

Again, as an example, suppose the Moon's longitude is 46° at birth. Then she is in Rohini Nakshatra ruled by the Moon. Rohini extends from 40° to 53°-20° i.e. the Moon is yet to traverse 7°-20' in Rohini.

Degrees yet to be traversed in Rohini = (53°-20′ — 46°)

= 7° - 20′ = 440′

But 13°-20′ = 800′

∴ From the formula, the Moon's Dasa balance at birth

$$= \frac{440'}{800'} \times 10 \text{ years} = 5 \text{ years, } 6 \text{ months.}$$

Calculations of Bhukti periods

Suppose we want the Bhukti period of planet B in the Dasa of planet A. The formula is :

Bhukti Period of B = A's Dasa period × $\frac{\text{B's Dasa period}}{120}$

In the example above in Moon's Dasa first Bhukti will be of the Moon.

$\therefore$ Moon' Bhukti $= \frac{10 \times 10}{120} = \frac{10}{12}$ years

= 0 years, 10 months

Mars's Bhukti $= \frac{10 \times 7}{120} = \frac{7}{12}$ years

= 0 year, 7 months.

Rahu's Bhukti $= \frac{10 \times 18}{120}$ = 1 year, 6 months

Jupiter's Bhukti $= \frac{10 \times 16}{120}$ = 1 year, 4 months

Saturn's Bhukti $= \frac{10 \times 19}{120}$ = 1 year, 7 months

and so on upto the Sun's Bhukti:

Now for calculating the Bhukti at birth, the Moon has already crossed (10 years – 5 year and 6 months) i.e. 4 years and 6 months remain as balance. The total of Bhuktis upto Jupiter's Bhukti above is 4 years and 3 months. This means that the native has experienced 3 months of Saturn's Bhukti also in the Moon's Dasa.

In other words the native born is running the Dasa of the Moon with a balance of 4 years and 6 months including a balance of 1 year and 4 months of Saturn's Bhukti. Bhuktis yet to be followed in the Moon's Dasa will be of Mercury, Ketu, Venus and the Sun to be calculated as above.

Similarly, Pratyantar Dasa can be calculated in each Bhukti. For more elaboration on Dasa calculations readers may go through our **"Secrets of Vimsottari Dasa"**.

The years and months calculated above are based on solar year therefore it is necessary to adjust the Dasas and Bhuktis with the dates of the solar year or in consonance with the Sun's degrees of birth. **Phala Deepika** (19/4) is very clear in this respect –

रविस्फुटं तज्जनने यदासीत्, तथाविधश्चेत्प्रतिवर्षमर्कः।
आवृत्तयः सन्ति दशाब्दकानां, भागक्रमात् तद्दिवसाः प्रकल्प्याः॥

For this reason astrologers add degrees etc. of the birth Sun to the Dasa balances at birth to arrive at degrees of the Sun at the end of the Dasa or degrees of the Sun at the next Dasa or Bhukti's beginning. English dates are almost equivalent to solar motion in this respect and Dasa commencing and ending may be represented in English dates. Readers should avoid falling into controversy of 30-31 days but can do well by adjusting or writing the English dates according to the Sun's degrees.

About General Know How –

बुधैर्भावादयः सर्वे ज्ञेयाः सामान्यशास्त्रतः।
एतच्छास्त्रानुसारेण संज्ञा ब्रूमो विशेषतः॥ 4॥

Followers of Parasari system can get proficiency regarding planets and twelve houses from other works based on Parasari system. From here onwards we are going to depict nomenclatures, technical terms and principles which are peculiar to Naksatra Dasa system (Vimsottari Dasa system) according to Parasara Hora Sastra.

Notes – The author by the word बुधैर्ज्ञेया seems to declare that this work is not for new entrants in the field of astrology but supposes that his readers have knowledge about houses, planets, signs and other details available in other standard works on astrology like **Brihat Jataka, Phala Deepika, Jataka Parijata** and **Brihat Parasara Hora Sastra etc**. All these works are available from **M/s Ranjan Publications**. Some of the topics which are to be learnt from these work are : 1. Houses and their significations, 2. Nature of the signs, 3. Planets and their nature, 4. Vargas like Navamsa, Drekkana, Hora, Trimsamsa etc., 5. Chandra Yogas, 6. Rajayogas, 7. Stri Jataka or Female Horoscopy, 8. Ayurdaya or longevity etc. Some general indications of various houses are:

1. The 1st house represents physical body and strength, happiness and sorrows, contours, complexion, character etc.

2. The 2nd house represents face, speech, wealth and possessions, right eye, Maraka effects etc.
3. The 3rd house represents courage, mental inclinations, coborns, short journeys, ear etc.
4. The 4th house represents mother, happiness, conveyances, house, landed properties etc.
5. The 5th house represents intelligence, Atman and subconcious motivation, children, merits etc.
6. The 6th house represents enemies, theft, debts, diseases, cuts and wounds, miseries, disappointment etc.
7. The 7th house represents spouse, marriage, trade, travel, blame, impediments, Maraka effects etc.
8. The 8th house represents longevity, death and its cause, insult, sorrows, impediments, chronic illnesses, legacies, wills, goods of the dead etc.
9. The 9th house indicates charities, goodliness, righteousness, preceptor, grand children, religion, father, long journeys etc.
10. The 10th house indicates profession, rank, honour, success, means of livelihood, day to day activities etc.
11. The 11th house indicates gains, elder brother, friends, group associates etc.
12. The 12th house indicates expenditures, misery, loss, waste etc.

Similarly, an astrologer should be well versed in the knowledge of ownership of the signs, quadruplicity and triplicity of signs, masculinity and feminity of signs, directions repesented by the signs, Badhaka-sthanas for movable, fixed and common signs as the Lagna, Karkatwas of planets, planets as Karakas of various houses, bad houses, planetary states like Deepta, Mudita etc. The knowledge of Panchanga or ephemeris is very essential.

The author wants his readers to use the above knowledge in this work too, but the auspicious and inauspicious nature of

planets differ here from their natural benefic and malefic nature. A cruel planet in normal course may become an auspicious in this work under certain conditions. Similarly, a cruel or malefic planet's aspect may be for the good under the conditions. Here is where Dasa-Bhukti predictions differ from general predictions for a nativity. The cruelity and gentleness of the planets will have to be decided according the principles laid down in this work.

Man's character, family conditions, status, authority fall under the domain of general prediction which by and large depend on the natural characteristics of signs and planets and their relations among themselves and the peculiar conditions mentioned above. A man has to struggle in this world to preserve his rights and status, and to achieve something worth while further. During the course, he finds opportunities, when he effortlessly advances and other times inspite of his best efforts, he does not succeed in his endeavours and suffers set back. It is this Dasa system which can guide a person, for which time is favourable and which one is unfavourable. Astrologers have devised many kinds of Dasa systems according to the best of their knowledge and wisdom, for one to be aware of conducive and inconducive times ahead, out of them Udu dasa system or Vimsottari Dasa system is the best and applicable at all times.

The natal planets in a nativity bestow good or bad results according to their strength, placement and otherwise, which are the permanent results for a nativity. The same planets by their motion in transits and in their Dasas depict the favourable and unfavourable times, the predictions can only be said to be complete when we arrive at the resultant effects to be produced by the natal significations of planets and Dasa periods. For more convenience we can include the transit of planets also. Therefore the author stresses here that while predicting by Vimsottari Dasa system, the astrologer should also keep in mind Bhava or house results.

In Naksatra Dasa system or Vimsottari Dasa system planets are termed auspicious or inauspicious or evil according to their

house or Bhava lordships e.g., in Vimsottari Dasa system the 11^{th} lord is termed inauspicious but it does not mean that he will always be bad for income. An exalted planet in the 11th house or its lord in exaltation produces a Yoga for much income but the 11^{th} lord will not produce good results in his Dasa particularly or will produce evil results, unless he is associated with the lord of a trine or Trikona house. In this way we have to proceed for Dasa results. The Bhava or house results are the permanent results occuring always, while the Dasa results are temporary and pertain to good or bad for the time being. Dasa results are indicative only of the conducive or inconducive times during the Dasa.

In Dasa system, it is only Rasis or signs which are vital and we do not have to follow Chalit chart or Bhava chart. If Cancer rises at birth then Leo will be on the 2^{nd} house, Virgo on the 3rd and Libra on the 4^{th} and so on. In Dasa system all planets will have to get some house lordship compulsorily. In a Bhava chart it sometimes happens that a sign may extend to two house cusps while the other sign may not fall even on a single house cusp. These divisions are man made and are not to be found in the heaven. Therefore our Maharishis did not acknowledge it.

Aspects of planets –

पश्यन्ति सप्तमं सर्वे शनिजीवकुजाः पुनः।
विशेषतश्च त्रिदशत्रिकोण चतुरष्टमान्॥ 5॥

All the planets aspect the 7th house counted from them. Saturn, Jupiter and Mars also have special aspects. Saturn aspects the 3^{rd} and 10^{th} houses also in addition to his 7^{th} house aspect. Jupiter aspects the 5^{th} and 9^{th} houses also in addition to his 7th house aspect. And Mars aspects the 4^{th} and 8^{th} houses also in addition to his 7^{th} house aspect from himself.

Notes – A planet gives results of the houses he owns, occupies as well as results of the house/houses he aspects. The aspect of a planet has same intensity and value as is the occupation of a house by that planet. About aspects Brihat Jataka (2/13) opines:

त्रिदशत्रिकोणचतुरस्रसप्तमानवलोकयन्ति चरणाभिवृद्धितः।
रविजामरेज्यरुधिराः परे च ये क्रमशो भवन्ति किल वीक्षणेऽधिकाः॥

All the planets cast a quarter glance at the 3rd and 10th houses; half a glance at the 5th and 9th; three quarters of a glance at the 4th and 8th; and a full glance at the 7th house from them. Saturn is exceedingly powerful when he casts his glances at the 3rd and 10th houses. Jupiter is very auspicious in his glances at the 5th and 9th houses. Mars is potent in his glances at the 4th and 8th houses.

Now, what is special about the special aspects? Saturn is the planet of labour and manual work. The 3rd being the house representing courage, mental out look and arms which combined with manual work do produce something worth while. The 10th is the house of profession and advancement in profession can be achieved by persistant efforts and labour, the attributes of Saturn.

Jupiter, the greatest fortune aspects the 5th and the 9th houses. The 5th is the house of sub-consciousness and Poorvapunya i.e. force of previous good deeds; the 9th is the house which manifests through the aid of father, preceptor and righteousness. Jupiter's own placement indicates the area most potent in the chart. Thus a tripod of houses is formed which are most potent in the chart according to the inherent nature and strength of Jupiter for that particular horoscope.

Mars being the war lord or the lord of death has got full aspect on the 4th or the house of grave and the 8th or the house of death.

In this work only full aspects including the special aspects of Saturn, Jupiter and Mars have been considered. No weight is given to partial aspects like one-fourth, half, three-fourth aspects.

The planetary results are greatly modified by the power of aspects. In natal astrology the aspects of benefics, like Jupiter, Venus, strong Moon and Mercury (unassociated with malefics) produce good and enhance the good results of the houses over which they fall. They also tone down the evil nature of the malefic

planets aspected by them. Western astrological aspects are different from Hindu aspects. The Westerners find out the angle between the aspecting and aspected planets or the angle between the aspecting planet and the cusp of the house, receiving the aspect. Major western aspects are :

1.	Conjunction	: When two planets are at the same longitude.
2.	Opposition	: When two planets are 180° apart.
3.	Trine	: When two planets are 120° apart.
4.	Square	: " " " " 90° ".
5.	Sextile	: " " " " 60° ".
6.	Parallel	: Equal declination of planets from the celestial equator, either north or south. It has the same effect as a conjunction has.

The orbs allowed for conjunction, square, opposition and trine are 8°. For sextile 7° and for parallel 1°. Thus the influence of a trine aspect will start when the angle is 120° – 8°=112° and will gradually increase till it is maximum at 120°. Then it decreases till the effect is almost nil after 120° + 8° = 128°

In western astrology nature of the aspect depends upon the angle, usually multiples of 60° are good and multiples of 45° are bad. In Hindu astrology nature of the aspect depends upon the nature of planets in aspect. The aspects of a planet has powerful influences next only to his occupation and combination and are extremely important in the judgement of a horoscope.

In western astrology conjunction is good or bad according to the inherent nature of the planets; square or 90° aspect is a bad and deteriorating aspect; 180° or opposition is a complementary aspect, if followed well can be a good one; parallel also works according to nature of the planets and trines and sextiles are harmonious even between planets of opposite nature and character. The two planets try to enhance each others characteristics and significations.

Auspiciousness of Trikona lords and inauspiciousness of Trishadaya lords –

सर्वे त्रिकोणनेतारो ग्रहाः शुभफलप्रदाः।
पतयस्त्रिषडायानां यदि पापफलप्रदाः॥ 6॥

The lords of Trikonas or trine houses produce good. But the lords of the 3rd, 6th and 11th houses produce evil influences.

Notes – Which are the Trikona houses? Actually, the 1st, 5th and 9th are the Trikona houses. For this we have the following Slokas:

लग्नतुर्यास्तवियतां केन्द्रसंज्ञा विशेषतः।
लग्नात्पंचमभाग्यस्थ कोण संज्ञा विधीयते॥

The 1st, 4th, 7th and 10th houses are called Kendras or quadrants, while houses 5th and 9th counted from the Lagna have the name Trikonas or trines.

Contrary to this, we have त्रिकोणा अपि विख्यातास्त्रयो ज्योतिषवेदिभिः। meaning 1st, 5th and 9th are the Trikona houses. But **Saravali, Jataka Parijata** and many other commentators take only 5th and 9th houses as Trikona houses. **Jataka Parijata** says लग्नात् त्रिकोण भवनं नव पंचमं च।

Pt. Vinayaka Sastri 'Betala', also known as **Betala Sastri** was a great scholar of astrology and belonged to Kashi (Varanasi). He says अत्र त्रिकोण पदेन........ लग्नस्य ग्रहणं न युज्यते। i.e. the Lagna is not to be included in Trikona because Lagna in his opinion is more auspicious. **Sri Sastri** at a later stage opines स एव शुभ सन्धाता लग्नाधीशोऽपि चेत्स्वयम् i.e. the lord of Lagna becomes auspicious even if he owns the 8th house. Again at a later stage **Sri Vinayaka Sastri** says that the Lagna is to be included under Trikona.

Pandit Sita Ram Jha a commentator and great scholar of astrology is of the opinion that the Lagna should be included in Trikona. In his opinion in the text word त्रिकोणनेतारः is used which is plural denoting three or more. If the text would have meant only for the 5th and 9th, then the word त्रिकोणनेतारौ would have

been used as has been done under sloka 8 of the text as लग्नाद्व्ययद्वितीयेशौ, which is used for two as dual in Sanskrit in a sense plural. Moreover the word त्रिकोण means three angles and the 1st, 5th and 9th houses form three vertices of an equilateral triangle. If only the 5th and 9th houses are to be included why should the word त्रिकोण (Trikona) be used? So **Pt. Sita Ram Jha** strongly argues that the Lagna should invariably be included under the caption of त्रिकोण or trine. He further quotes why these places are held auspicious :

विद्या-धर्मौ गृहे चेत्स्तस्तदा क्रूरोऽपि साधुताम्।
व्रजेदतीव साधुत्वं साधुश्चेदिति दृश्यते।।
शरीरं च वशे यस्य स साधुः सद्भिरुच्यते।
लग्नं शरीरमाख्यातं तस्मात् तदधिपः शुभः।।
नवमो धर्मभावोऽस्ति विद्याभावश्च पञ्चमः।
तस्मात् तदधिपत्येन ग्रहाः सर्वे शुभप्रदाः।।

Even a bad person by being educated and doing meritorious deeds or being involved in acts of philanthropy becomes a noble person. Education and philanthropy or Dharma being denoted by the 5th and 9th houses, unsurprisingly even malefic planets owning these houses should turn out to be benefics. A man who keeps his body under control is called a saint due to his virtues. The Lagna denotes the body, therefore the lord of Lagna is auspicious under all conditions. The 5th house is the house of Poorvapunya or merits acquired due to deeds of one's previous birth and the 9th house denotes Dharma or meritorious qualities acquired due to his father's or preceptor's initiation. So by becoming lords of these three houses all the planets become auspicious and yield good results. Again :

पुत्राद्देवमहीपपुत्रपितृधीपुण्यानि सचिन्तयेत्।

From the 5th house one should judge matters regarding one's deity, Rajayogas, children, wisdom and merits inherited from previous birth.

Now, why are the lords of 3rd, 6th and 11th (Tri, Shada and Ayaa houses) are termed as evil producing? The clue is given in

the following verses by **Pt. Sita Ram Jha.**

आय: पराक्रमो वाऽपि शत्रुर्वाऽपि गृहे तदा।
साधोरपि खलत्वं स्यादिति लोकेऽपि दृश्यते।।
तस्मात् स्वभावत: सौम्या: पापा वा गगने चरा:।
त्रिषडायाधिपत्येन सर्वे पापफलप्रदा:।।

If a person acquires income all the time or be excessively strong and valorous or be an enemy, then though he being a noble inherently, turns out to be an evil person. The lords of the 3rd, 6th and 11th houses denote above characteristics. Therefore it is natural for the lords of these houses to be endowed with these characteristics though they may be natural benefics.

Sajjanaranjani – a commentary on **Laghu Parasari** gives few exceptions regarding the lords of the 3rd, 6th and 11th houses –

(i) If the lords of the 3rd, 6th and 11th houses occupy these very houses as owners respectively, they produce good. We know that the 3rd, 6th, 10th and 11th houses are Upachayasthanas (or houses of income) and malefics also do some good natally when being placed in these houses. But as far as the Lagna is concerned, in relation to them, the evil nature of the planets might continue.

(ii) A planet is Swastha when occupies his own house or sign. **Phala Deepika** ascribes good results in the Dasa of a Swastha planet.

It will be wise to weigh and consider the pros and cons of the rules and their exceptions before arriving at final conclusion.

(iii) Virgo is termed as own sign of Rahu, and therefore if Virgo falls at the cusp of the 5th or 9th house, Rahu becomes a benefic being owner of a Trikona house.

These special points are, however not found in other classics and therefore their acceptibility is open to doubt.

Every planet except the Sun and the Moon owns two signs; one even and the other odd. Out of the twelve houses of a horoscope, six are even and the remaing six are odd. The Trikonas

i.e. the 1st, 5th and 9th houses are odd when the Lagna is an odd sign. If the Lagna is even, then even signs are identical to the 5th and 9th houses. Thus Trikona lords can never be the 3rd and 11th house lords.

In the Sloka if, (यदि) word has been used in the context of evils of Trishadayadhisas i.e. the lords of the 3rd, 6th and 11th houses then the meaning of the Sloka would be "If in a horoscope all the Trishadaya lords be evil then all the Trikona lords be auspicious". यदि word is not to be interpreted that way.

The correct interpretation of यदि word would be "The Trikona lord is auspicious but if he happens to be a Trishadaya lord (6th lord) then such a Trikona lord is not fully auspicious but is a blemished auspicious planet". The auspiciousness of the Trikona lord lies in the fact that he should not be the 6th lord. A Trikona lord can never be the 3rd or 11th lord has been discussed earlier here. The auspiciousness or inauspiciousness of the Trikona or Trishadaya lords here is only valid till they are not related to other house lords. What will be the results if these two are related to other house lords will be described in the chapter named Yogadhyaya.

Susloka Sataka a south Indian treatise based on **Laghu Parasari** also confirms the above view in Sloka 14.

केन्द्रकोणाधिपो यो हि स भवेत् त्रिषडायपः।
दोषयुक् स तु विज्ञेयः पराशरमुनेर्मतम्॥

If the lord of a Trikona or a Kendra becomes the lord of 3rd, 6th or 11th house at the same time, then according to Sage Parasara he should be considered as having acquired the blemish.

Sri Vinayaka Sastri says that when the other sign of Trikona lord falls in the 6th or 8th houses, then they should be understood in the following order.

A benefic Trikona lord if he happens to be the lord of the 6th or 8th house at the same time should be treated as somewhat auspicious.

A malefic Trikona lord if he happens to be the lord of the 6th

or 8th house at the same time then he should be treated as somewhat inauspicious.

Characteristics of the Lords of Kendras—

न विशन्ति शुभं नृणां सौम्याः केन्द्राधिपाः यदि।
क्रूराश्चेवशुभं ह्येते प्रबला उत्तरोत्तरम्॥ 7॥

If benefics planets are the lords of Kendras (quadrants), they do not yield good results. If malefic planets own Kendras, they do not yield bad results.

Trikona lords i.e., the lords of the 1st, 5th, and 9th houses become stronger increasingly. Trishadaya lords i.e., the lords of the 3rd, 6th and 11th houses also observe or follow the same trend.

Notes—In the preceding sloka we studied the nature of Trikona and Trishadaya lords. Here the nature of the lords of Kendras is being told.

Natural malefics are the Sun, Saturn and Mars. Natural benefics are Jupiter, Venus, Mercury and the Moon. Benefics by owning quadrants do not yield good results. But it does not mean they become inauspicious, rather they lose their beneficence and behave as neutrals.

Similarly, natural malefics by owning quadrants or Kendras do not yield evil results. But it does not mean they become auspicious, rather they lose their maleficence and behave as neutrals.

The weak Moon and malefic associated Mercury are termed similar to malefics by some commentators. They term the strong Moon and Mercury (alone or combined with benefics) as benefics and quote authorities like **Brihat Jataka** in their support, It would not be out of place to mention that the Moon is weak from the 8th day of dark half or Krisna Paksa to the 7th day of the bright half or Sukla Paksa.

Again, are we to include the Lagna in Kendras or not ? Differences of opinion ponder over this. Earlier it was pointed out that Sri Vinayaka Sastri excludes the Lagna from Trikonas at one place but at a later place he includes the Lagna in Trikonas.

According to **Brihat Parasara Hora Sastra** लग्नतुर्यास्तवियतां केन्द्र संज्ञा विधीयते। i.e., the name Kendra pertains to the 1st, 4th, 7th and 10th houses. Sri Vinayaka Sastri writes. केन्द्रेशा चतुर्थसप्तमदशमेशास्त्रय:। i.e., the 4th, 7th and 10th houses stand for the word Kendra.

According to **Pt. Sita Ram Jha**, earlierly the characteristics of Trikonas were told, therefore the Lagna being included in that scheme of planets, here we remain concerned with the 4th, 7th and 10th houses as Kendra houses. He quotes further :

येषां गृहे सुखं राज्यं धनं चाऽपि वरांगना।
विस्मरन्ति स्वभावं स्वं ते हि तल्लग्नमानसा:।।
तस्मात् तदाधिपत्येन शुभा नैव शुभं फलम्।
पापा: पापफलं नैव दिशन्तीति परिस्फुटम्।।

One who is endowed with all kinds of comforts, kingdom and beautiful women forgets his own nature, for the mind being engaged in these comforts. This is a common feature in this material world. The above comforts are denoted by the 4th, 10th and 7th houses. It is therefore quite understandable and natural for the lords of these houses to forget their own inherent nature.

The part प्रबलाश्चोत्तरोत्तरम् of the sloka suggests that the houses or house lords of the same character become stronger than the previous one as they come later i.e., the 1st, 4th, 7th and 10th houses and their lords become stronger in the ascending order. So does the 1st, 5th and 9th houses and their lords. So also the 3rd, 6th and 11th houses and their lords become stronger in the ascending order. This is in respect of their qualities to do good or evil in Dasa context.

Another important point of difference of opinion on the part of Pt. Vinayaka Sastri is thus—If the lords of the 3rd, 6th or 11th houses are benefics, they will not lose their auspicious nature. He writes स्वभावत: शुभानां त्रिषडायपतीनां स्वभावगतंशुभत्वं न प्रतिहन्यते।

Further he says, the benefic lords of the 3rd, 6th and 11th are more beneficial than benefics owning Kendras. केन्द्रेशेभ्यस्त्रिषडायपतीनां त्रिषडायपतिभ्यस्त्रिकोणेशानां शुभत्वेन प्राबल्यम्।। But the lords of the 5th and 9th are more beneficial than the Trishadaya lords and the lords of

Kendras. Such interpretations are totally at variance with those of others and may present certain difficulties in the interpretation of Slokas relating the effects of the lords of houses for certain ascendants. These are the areas which require certain amount of research and elaboration.

In the earlier Sloka to this we were told that a Trishadaya lord be he a natural benefic or malefic works for the evil in Dasa context and a planet becomes auspicious by owning Trikona house. The author in this sloka tells about the way a lord of Kendra behaves. If natural benefics be Kendra lords then to give auspicious results, they should also be lords of Trikonas. So is also the case when natural malefics become lords of quadrants. If Kendra or quadrant lords are to become evil, they should own Trishadaya houses i.e., the 3rd, 6th and 11th houses additionally. Auspiciousness or inauspiciousness of a planet is not caused just due to ownership of a Kendra. The word यदि here implies that no planet causes good or evil simply by owning a Kendra. The 12th sloka of the text denotes—कुजस्य कर्मनेतृत्व प्रयुक्ता शुभकारिका। त्रिकोणस्यापि नेतृत्वे न कर्मेशत्वमात्रत:।। For Karka or Cancer Lagna, natural malefic Mars becomes the 10th lord and is supposed to be auspicious in Dasa context for not being a Kendra lord but due to his lordship of the 5th house, a Trikona. **To show the inertness of Kendra lord to do good or evil, the above Sloka has been put in the text and confirms that a Kendra lord is neither for the good nor for the evil.**

The Lagna is the primary Trikona as well as Kendra. It is therefore, the Lagna lord (a Kendra lord) becomes auspicious by owning Lagna as Trikona only. But if he also owns the 6th, a Trishadaya house, he produces evil. Mars owns Scorpio Lagna, his evil is less than Mars (the 6th and 11th lord) of Gemini Lagna where he is twice evil. Evil of Scorpio Lagna's Mars is even less than Saturn (the 6th and 7th lord) of Leo Lagna, for Mars also owns a Trikona, the Lagna. The Lagna lord being lord of Kendra and Trikona becomes Rajayogakaraka or greatly auspicious. Mercury is Rajayogakaraka for Gemini and Virgo Lagnas. So is

Jupiter for Sagittarius and Pisces Lagnas. The auspiciousness is because a Kendra lord also owns a Trikona i.e., the Lagna.

The 4th, 7th and 10th houses are Kendra houses, the Sun and the Moon ownining these become neutrals and become auspicious by owning the 4th Kendra, the Lagna only because it is also a Trikona. The 7th house is the 3rd Kendra and according to the text it is a Maraka or death inflicting house and its lord is called a Maraka. A natural benefic becoming a Maraka by owning the 7th house is not good. The 7th house being an odd house, therefore none of its lord can be a Trikona lord and hence its lord cannot be auspicious. The 7th lord can only be 6th lord (he cannot own the odd 3rd or 11th house) and hence he is evil. The 7th lord can also be the 8th lord, then he is dreadful. The 7th lord Saturn can only be the 6th or 8th lord and no other 7th lord can own a Trishadaya or Trikona house. Saturn is the only planet who can become the 6th or 8th lord being the 7th lord. Therefore excepting Saturn all the planets being lords of the 7th house remain neutral. But as Marakas the benefics as the lords of the 7th are inauspicious. It will be explained ahead.

For Scorpio Lagna Saturn is neutral being the 4th lord but resultantly inauspicious by owning the 3rd house also. In contrast Venus is more malefic for Cancer Lagna as he owns the 4th and 11th house and according to प्रबलाश्चोत्तरोत्तरम् 11th lord is more evil than the 3rd lord. For Leo Lagna Saturn lording the 6th and 7th is more evil than Venus who lords the 10th and 3rd houses. For Gemini Lagna Mars owning the 6th and 11th houses is deadly evil. Similarly Mercury for Scorpio Lagna is twice evil if he does not occupy the 8th house. The 8th lord in the 8th eradicates the evils of the 8th lordship, it will be discussed later.

Saturn is more auspicious for Taurus Lagna than for Libra Lagna as he lords the strongest Kendra, the 10th house and the strongest Trikona the 9th house for Taurus Lagna; the 9th and 10th lord is stronger than the 4th and 5th lord. For Leo Lagna, Venus and Saturn both own Kendras and Trishadayas but Venus owns the 3rd house while Saturn owns the 6th house besides both

owning Kendras. Due to ownership of Kendras both become neutral but the 6th house being more evil than the 3rd house, therefore Saturn is more evil of the two. For Scorpio Lagna Saturn is more evil than Mars. The reason is that Mars though owning a stronger Trishadaya is also the lord of a Trikona (the Lagna) which considerably reduces the evil of the 6th house but Saturn is purely a Trishadaya (the 3rd) lord and neutral being the 4th house lord. An evil Trikona lord is always less malefic than an evil Kendra lord. For Cancer Lagna Jupiter is certainly less inauspicious than Venus and Saturn. Similarly for Capricorn Lagna Mars is more evil than Mercury.

Before arriving at the final judgement, the position of the concerned planet i.e., debilitation, inimical or friendly house placement, exaltation etc. has to be seen. This is very important as this book professes to teach the additional points peculiar to Parasara system. As was pointed out ज्ञेया; सामान्यशास्त्रत:, the principles of other works should be understood and must be augmented by the principles propounded in this book. Astrology is a vast ocean and a number of works have to be learnt for acquiring proficiency, as Varaha Mihira says:

अनेकहोरातत्वज्ञ: पंचसिद्धान्तकोविद:।
उहापोहपटु: सिद्धमन्त्रो जानाति जातकम्।।

Also, the study of classical works must be supplemented by patient research and experience. The grace of God and preceptor's blessings essentially pave the way for making precise predictions.

Numerical evaluation of the planets owing various houses—

This method was advocated by **Pandit Ram Yatna Ojha** the author of **Phalit Vikas**. Sri Ojha was a bold and erudite scholar of astrology, who bravely criticised even Varaha Mihira in his Phalit Vikas for adopting the system of Yavana's divisional charts prevalent now, having set aside our own ancient system. He was the head of the department of astrology at Kashi Hindu Vishwavidyalaya. Here is the method :

Kendra Houses

	Good results
Lord of the Lagna	+ 1 point
" " " 4th house	+ 2 points
" " " 7th "	+ 3 "
" " " 10th house	+ 4 "

Trikona Houses

	Good results
Lord of the Lagna	+ 1 point
" " " 5th house	+ 2 points
" " " 9th "	+ 4 "

Trishadaya Houses

	Bad results
Lord of the 3rd house	– 1 point
" " " 6th house	– 2 points
" " " 11th "	– 3 "

Other Houses

Lord of the 8th house	– 6 bad points
" " " 2nd house	0 points
" " " 12th "	0 "

Example

Consider Cancer Lagna and evaluate Jupiter and Mars

Jupiter	=	– 2	as lord of the 6th house.
		+ 4	" " " " 9th "
		+ 2	net result an auspicious.
Mars	=	+ 2	as lord of the 5th house.
		+ 4	" " " " 10th "
		+ 6	net results fully auspicious.

+ indicates good results and — indicates bad results.

This is a rough method, placement of the planet will no doubt cause difference in evaluation. Another point would be the aspect received by the planet. Since these are not taken into account, the method only gives a rough estimate of the nature merely based on the ownership of houses.

Results of 2nd and 12th house Lords—

लग्नाद् व्ययद्वितीयेशौ परेशां साहचर्यतः।
स्थानान्तरानुगुण्येन भवतः फलदायकौ॥ 8॥

The 2nd and 12th houses lords from the Lagna give results according to the nature of planets they are conjoined with or according to the houses they occupy or according to the nature of the houses identical with their other signs.

Notes—So far we have discusssed the nature of the lords of Kendras and Trikonas. The nature of the lords of the 2nd and 12th houses is being discussed in this Sloka. These two houses are adjacent to the Lagna, 2nd is just after it and 12th immediately preceding it. The natures or characteristics of these two house lords are to be decided by their associations and the houses identical with their other signs.

If the planets are placed in friendly signs, exaltations etc they produce good. If they are in good planetary states like Deepta or Mudita etc they produce good othewise bad. As is said :

दीप्तः स्वस्थः प्रमुदितः शान्तो दीनोऽतिदुःखितः।
विकलश्च खलः कोपी, नवधा खेचरो भवेत्॥
उच्चस्थः खेचरो दीप्तः स्वस्थः स्वर्क्षेऽधिमित्रभे।
मुदितो, मित्रभे शान्तः समभे दीन उच्यते॥
शत्रुभे दुःखितः प्रोक्तो विकलः पापसंयुते।
खलः खलगृहे ज्ञेयः कोपी स्यादर्कसंयुतः॥

This is according to other texts on natal astrology not according to this text.

The 2nd and 12th lords inherently are neither evil nor auspicious but are neutrals. Excepting the Sun and the Moon all planets happen to be the lords of two houses. Therefore the Sun only becomes the lord and the 2nd and 12th for Cancer and Virgo Lagnas and the Moon becomes the lord of the 2nd and 12th houses for Gemini and Leo Lagnas. For not being the lords of other houses, the two luminaries will be considered neutrals and will

acquire good or evil according the nature of their associations or the houses they will occupy. If they will occupy auspicious houses conjoined with auspicious planets they will be considered extremely auspicious but if they will occupy inauspicious or bad houses with inauspicious planets they will be considered highly inauspicious.

Pandit Sita Ram Jha also opines that the lords of the 2nd and 12th houses do not give results according to their inherent nature but give results according to the houses occupied or house lords conjoined with or house characteristics of their other signs.

He quotes –

धनेशस्य व्ययेशस्य यादृक् सहचरो जनः।
तादृशं च धनं तस्य तादृशश्च व्ययो भवेत्।।
तस्माद् व्ययद्वितीयेशौ परेशां साहचर्यतः।
शुभम् वाप्यशुभं नृणां दिशतः स्वदशाफलम्।।

One who is wealthy, if befriends evil and crooked persons is certain to drain away his wealth through their crafts. If he befriends a gentle and noble person then he is helped in multiplication and preservance of his wealth by that friend. Similarly, the lords of the 2nd and he 12th houses give good or bad results as determined by their associations with good or bad planets or houses.

No characteristics develop in the lords of the 2nd and 12th houses due to ownership of these two houses rather they remain neutral but they acquire the characteristics of the planets they conjoin or the houses where their other signs fall. Three conditions develop :

(i) These two will give results according to the houses occupied.

(ii) Acquire the characteristics of the house lords conjoined.

(iii) Acquire the characteristics of the sign lords, they are posited in.

If they occupy their own houses in the 2nd and 12th respectively then they are neutrals and do not prove so auspicious. If they

singly occupy a Kendra or associate with a malefic Kendra lord then they are neutral.

For Cancer Lagna natives the 2nd lord Sun and 12th lord Mercury if occupy a malefic sign in the 10th or 7th house and are related to the lords of these houses, they produce somewhat auspicious results. For this reason the Sun and Mercury's conjunction is considered auspicious in the 7th or 10th house for Cancer Lagna. For associations we can devise following facts :

(i) If the 2nd and 12th lords occupy Trikona houses or conjunct their lords, they produce auspiciousness.

(ii) Very auspicious, if occupy the Lagna or associate its lord.

(iii) Somewhat or mildly auspicious, if occupy the 3rd, 6th or 11th in a benefic sign or associate a benefic Trishadaya lord. Perhaps this is because benefic Trishadaya lords are held mildly auspicious in their own signs for being Upchaya lords.

(iv) They are inauspicious in the 3rd, 6th or 11th in malefic signs or conjunct to the malefic lords of these houses.

(v) If occupy Kendras or associate benefic Kendra lords then they are neutral again.

(vi) If occupy a malefic sign in Kendra or associate a malefic Kendra lord then they are not inauspicious.

The word स्थानान्तरानुगुणता is interpreted in two ways : (i) according to nature of the house the planet happens to possess, (ii) according to the house in which the planet is placed.

Following conditions develop for this word :

(i) If the 2nd and 12th lords are the Sun and the Moon their results will be decided on the associations of planets and occupation of houses because they don't own any other signs.

(ii) If the 2nd or 12th lord's other sign falls in the Lagna then he produces good.

(iii) If their other sign falls in the 3rd, 6th or 11th house then if they are benefics, the results are somewhat mildly auspicious but if they are malefics the results are inauspicious.

(iv) If their other signs fall in a Kendra they are neutral but if they occupy their Kendra signs they are auspicious.

(v) If they occupy the 8^{th} house or associate the 8^{th} lord then they are inauspicious.

(vi) Rahu-Ketu are neutral when solitarily occupy these i.e., 2^{nd} or 12^{th} houses.

Example – In the given chart the 12^{th} lord is Saturn. He does not associate with any planet. The other sign of Saturn is in the Lagna which is auspicious house and is occupied by auspicious planets, therefore in the 12^{th} lord Saturn's Dasa the native spent for humble causes. The 2^{nd} lord Jupiter is associated with Mercury

12
Sun 10
Jupiter Venus 11 Mercury
Ketu 9
1
2 Mars
8 Sat
3 Moon Rahu
5
7
4
6

		Mars	Rahu Moon
Lagna Jupiter Venus Mercury			
Sun			
Ketu	Saturn		

and Venus (Venus is stronger of the two); for being the lord of the 4^{th} and 9^{th} houses. Venus is auspicious being the 9^{th} lord and therefore Jupiter will bestow wealth in a codified manner in his Dasa.

For what we would like to seek the attention of our readers is that the beneficence or maleficence acquired by the 2^{nd} or 12^{th} lord is only either for Rajayogas or inauspicious results in Dasa context.

The 2^{nd} is a Maraka house and the 12^{th} is the house for drainage of physical well being. These characteristics are different from the good, bad or neutral nature mentioned here.

What we want to emphasise in the example is that Jupiter due to his association will definitely be auspicious but being the

2nd lord Jupiter is also a Maraka and will also produce death like situations in his Dasa or Bhukti. Both the results will be experienced by the native at the same time.

Similarly, for Taurus Lagna the 2nd and 5th lord Mercury is a Maraka and is auspicious due to his other house lordship or can be more auspicious due to associations. For Virgo Lagna, Venus being the 2nd and 9th lord is auspicious but is endowed with Maraka characteristics. Pandit Vinayaka Sastri writes :

"....... स्वनिर्णयप्राप्तमारकत्वेन शुभत्वपापत्वसमत्वयोगकारकत्वादीनां न बाधः। एषां सर्वेषां तत्तदवसरे मारकत्वप्राप्तेर्निर्णयाङ्स्यात्।

तस्मान्मारकत्वं स्वोपजीव्यशुभत्वादिधर्मान् न बाधते ते सहैवावतिष्ठते इत्येव न्याय्यमिति दिक्।"i.e., Maraka results and auspiciousness do not oppose each other, both can be experienced at the same time.

Readers will notice here, how minutely we have to consider the planets before attempting judgements. The commentators were great men with vast erudition and learning and therefore their views are worth studying with respect and reverence. The views held above are of Pt. Vinayaka Sastri.

In the chapter ahead under "Yogadhaya" we shall study about great auspiciousness (Yogakarkatwa) arising from the relation of Kendra and Trikona lords. No other house lords except these two give Karaka Phala or great auspicious results.

If the 2nd and 12th lords are also Trishadaya lords and being related to Trikona lords, they cannot produce Karaka Phala. Karkatwa can only occur to those Trishadaya lords that being Kendra lords are related to Trikona lords.

For Gemini Lagna, the Moon happens to be only the 2nd lord. If the Moon is in the 2nd house unrelated to any planet then she is simply a Maraka. She will be a Marakesa in Maraka context while she will be neutral otherwise. The Moon, if becomes related with the 5th lord Venus then she will be auspicious Marakesa or death inflicting planet but cannot be a Karaka.

For Cancer Lagna, Mercury the 12th lord also owns the 3rd house, a Trishadaya if he relates with some auspicious planet then he cannot be a "Karaka" or greatly auspicious.

For Leo Lagna, the Moon and Mercury; for Virgo Lagna, the Sun; for Sagittarius and Pisces Lagnas, Saturn; for Capricorn Lagna, Jupiter; for Aquarius Lagna again Jupiter cannot obtain "Karkatwa" the great auspiciousness because they are neither Kendra lords nor Trikona lords.

For Taurus Lagna, if the 2nd and 5th lord Mercury is related to the 9th and 10th lord Saturn; for Virgo Lagna if the 2nd and 9th lord Venus is related to the Lagna and 10th lord Mercury; for Libra Lagna if the 2nd and 7th lord Mars is related to the 4th and 5th lord Saturn; for Scorpio Lagna if the 2nd and 5th lord Jupiter is related to Saturn or the Sun; for Capricorn Lagna, if the Lagna and 2nd lord Saturn self or related to Venus or the Moon or Mercury; for Aquarius Lagna, if Saturn self or related to a Kendra or Trikona lord; for Pisces Lagna, if Mars is related to Jupiter or Mercury then these 2nd and 12th lords can be Karakas.

For Capricorn and Aquarius Lagnas only the 2nd and 12th lord becomes the lord of Kendra as well as Trikona. According to principles of this text, Saturn a natural malefic is auspicious being the Lord of Lagna in his Dasa-Bhukti.

Rule about 8th lord—

भाग्यव्ययाधिपत्येन रन्ध्रेशो न शुभप्रदः।
स एव शुभसन्धाता लग्नाधीशोऽपि चेत्स्वयम्॥ 9॥

The lord of the 8th house rules the 12th house as counted from the 9th house. Thus, he rules the loss of fortunes. Therefore, he does not yield good results. But if he is also the lord of Lagna, he is auspicious.

Notes—Out of all the houses of losses or expenses the lord of the house of loss of fortune i.e., 8th is most inauspicious. The 8th is called house of death. Death occurs when bank balance of good fortunes is exhausted.

According to Pt. Sita Ram Jha the word लग्नाधीशोऽपि is used where अपि is used because the 1st, 5th and 9th are auspicious house and out of these the 1st is weakest. Therefore when the 8th lord becomes auspicious being the Lagna lord at the same

time then if he is the 5th or 9th lord he will be even more auspicious. This implies that the 8th lord, if happens to be the lord of a Trikona at the same time he is auspicious. If he happens to be Trishadaya lord at the same time then he is particularly inauspicious. If he is not the lord of any other house then he is simply inauspicious. It is due to this that the Sun and the Moon are not supposed to be so inauspicious as the 8th lords.

Loss of fortune is severely painful as Kunti the mother of Pandavas said in Mahabharatha.

भाग्यवन्तं प्रसूयेथा मा शूरान् मा च पण्डितान्।
शूराश्च कृतविद्याश्च वने सीदन्ति मत्सुताः।।

Our vast mythological literature and Puranas are full of admiration of fortunes or Bhagya. The inauspiciousness of the 8th lord is because it causes loss of fortune or भाग्यव्ययाधिपत्य and the auspicious and inauspicious lords in this context are fixed for losses for various houses i.e. due to व्यायधिपत्य। Regarding the evil nature of the 8th house there is a verse—

भाग्ये दृढे सर्वसुखं करस्थं भाग्ये विनष्टे सकलं विनष्टम्।
भाग्यव्यायाधीशतया हि तस्मात् प्रोक्तोऽष्टमेशोऽत्यशुभो मुनीन्द्रैः।।

If fortune is strong, every kind of happiness is easily attained. If the luck is lost, everything is lost. It is for this reason that, the sages hold the lord of the 8th house to be extremely evil.

The extreme auspicious nature of the lord of Lagna is also told thus :

शरीरमाद्यं खलु धर्मसाधनं धनादयस्तस्य भवन्ति पोषकाः।
सदा सुखेच्छैव शरीररक्षितुस्ततोऽत्र सौम्यः कथितो विलग्नपः।।

The body is the means by which Dharma (duty, virtuous acts, merit) can be performed and thereby merit can be attained. Wealth and other kinds of happiness, which automatically flow in by following Dharma (righteousness). One who takes good care of his body, can hope to be happy always. It is for this reason that the lord of the Lagna is held to be extremely auspicious.

In the previous Slokas the author of the text described the characteristics of the lords of Kendras, Trikonas, Trishadayas,

and 2nd and 12th houses. Now what is special about the 8th lord that a separate Sloka is inducted. It is like this, **if the Randhresha or 8th lord is also the Lagna lord and he be in the Lagna or the 8th house then only he is endowed with the property to bestow auspiciousness** as he then strengthens these two houses. This also suggests about the importance of the positioning of the 8th lord. If he is positioned in any other house than the 1st or 8th house, then he is not auspicious but destroys the significations of that house because the evil of being the 8th lord is in much greater play than the auspiciousness of Lagna lord (a weak Trikona) and this has been experienced practically.

Thus, if the same 1st and 8th lord being in the Lagna (Kendra-Trikona) or 8th house be related to a Trikona lord, then he can be greatly auspicious (Karaka) otherwise he singly placed is auspicious only. If the 8th lord being also a Trishadaya lord be related to a Trikona lord elsewhere than the 8th house, he and the Trikona lords both cannot be Yoga productive or cannot bestow auspiciousness. The 8th lord, if he is not in the 8th is certainly evil.

For Gemini Lagna, Saturn being the 9th lord also becomes the 8th lord, therefore he gets endowed with property of loss of Bhagya or fortune, if he is related to the 10th lord Jupiter he cannot be a Karaka. In the next sloka there is a corollary to this Sloka नाष्टमेशत्व दोषस्तु सूर्यचन्द्रमसोर्भवेत्–The Sun and the Moon remain free of the blemish of being the 8th lord and it does not mean they become auspicious, they can only be auspicious if they are in their own signs in the 8th house and this is only possible for Sagittarius and Capricorn Lagnas.

Pandit Ram Yatna Ojha observed that many natives suffer loss of fortunes in the Dasas of the Sun and the Moon as 8th lords. Maraka or discordance are also the results, therefore he does not give his acceptance to the rule that the Sun and the Moon remain free of the blemish of being the 8th lord. A little blemish is always there and they should not and never be considered auspicious. The only exceptions are the Sun, the Moon, Mars and Venus when Leo, Cancer, Scorpio and Taurus respectively are identical with the 8th house. He further says that the 8th lord also as the Trikona lord is auspicious when posited in the 8th house.

Pandit Vinayaka Sastri also considers a little blemish to the Sun and the Moon as 8th lords. He also assigns a little blemish to the Lagna lord for being the 6th lord. Similarly the Sun and the Moon acquire a little blemish being the Trishadaya lords.

Rules for Kendradhipatya Dosha—

केन्द्राधिपत्यदोषस्तु बलवान्गुरुशुक्रयोः।
मारकत्वेऽपि च तयोर्मारकस्थानसंस्थितिः॥ 10॥
बुधस्तदनु चन्द्रोऽपि भवेत् तदनु तद्विधः।
न रन्ध्रेशत्व दोषस्तु सूर्याचन्द्रमसोर्भवेत्॥ 11॥

The Kendradhipatya Dosha—the evil or blemish arising out of the rulership of Kendra houses is very strong in the case of Jupiter and Venus for being natural benefics. This evil is more pronounced if they occupy Maraka houses being lord of Kendras or be in own sign in a Maraka house. This evil in respect of Mercury is less than that of Jupiter and Venus. The evil in respect of the Moon is still less than that of Mercury. But they all have this blemish common to them though of varying intensity.

Notes—Previously it was stated; न दिशन्ति शुभं नृणां सौम्याः केन्द्राधिपा यदि i.e., the natural benefics do not do good by owning Kendra houses or they act as neutrals.

How a natural benefic owning a Kendra acts when his other sign falls in a house other than Kendra has been discussed under Sloka 6-7. Now the question arises if both the signs of a planet fall in Kendras what will be the results. This situation arises for Gemini, Virgo, Sagittarius and Pisces Lagnas. If the benefics owning these signs go neutral then the native will be bereft of their beneficence in their Dasa. Four natural benefics are also called fortunes, of them Jupiter is the greatest fortune. When fortunes become neutral it is bad for the native. These fortunes by becoming neutral remain inert in their Dasas. Thus natural benefics by becoming neutral in their Dasas deplete the potential of the horoscope for the time being.

Jupiter and Venus are natural benefics while Mercury and the Moon are conditional natural benefics. To join the class of

benefics, Mercury should be free from malefic associations and the Moon should be with bright rays, which she is from the 8th day of the bright half to the 7th day of the dark half, then only both become benefics otherwise remain malefics.

This evil quality – the Kendradhipatya Dosha – is in the descending magnitude in respect of Jupiter, Venus, Mercury and the Moon i.e., the evil quality is not equal in the case of all the benefics but varies directly to their inherent benefic nature. Jupiter and Venus being very powerful benefics, therefore the Kendradhipatya Dosha is much pronounced in their case. Mercury and the Moon are feeble benefics therefore the Kendradhipatya Dosha gets proportionatly reduced in their case.

Again there is gradation among the quadrant houses. The 1st, 4th, 7th and 10th are considered to possess strength in the ascending order according to प्रबलाश्चोत्तरोत्तरम्। So benefics owning the 1st house are less evil than those owning the 4th house. The benefic owing the 10th house is worst evil in respect of Kendradhipatya Dosha.

The 2nd and 7th houses are termed as Marakasthanas i.e., death inflicting houses in a horoscope. If Jupiter and Venus own Kendras, the Kendradhipatya Dosha is profuse in their case particularly when they own a Marakasthana and also occupy it. The evil arising thus is impossible to eradicate. What do the Maraka planets cause ?

मारका बहवः खेटा यदि वीर्यसमन्विताः।
तद्दशान्तरे विप्र! रोग कष्टादि सम्भवः॥

If the Marakas are powerful, in their Dasas and Bhuktis or Antardasas they can cause various kinds of miseries. Only the Marakas that are very powerful can cause death in their Dasas.

It is clear that the 7th house is a Maraka house, also a Kendra and odd one in sequence of houses. The Trikonas are also odd houses. Therefore no Trikona lord can subsequently be the 7th lord. So the 7th lord cannot be termed as auspicious. This is

what has been stressed in this text. Thus, Jupiter, Venus, Mercury and the Moon being Kendra lords having become neutrals, if also become Markesas then they cannot be auspicious. This rule does not apply to the Sun, Mars and Saturn. These malefics do not acquire the blemish of Kendradhipatya Dosha therefore being the 7th lord donot become severe Markesa.

For Aries Lagna Venus is a strong Maraka, if in the 7th, as he owns two Maraka houses one being a Kendra, the 7th house.

In case of Gemini Lagna, Jupiter owns the 7th and 10th houses therefore a first rate Marakesa particularly if he occupies the 7th house. Similar is the case of Mercury for Sagittarius and Pisces Lagnas.

None of the malefics i.e., the Sun, Mars and Saturn can own two Kendras besides being the 7th lord. Blemish of Kendradhipatya does not occur to the malefics, so potential of the horoscope does not deplete, if they become neutral.

Whatever blemish Jupiter or Mercury acquire for being the 7th lord a Kendra as well as Marakasthana is that Jupiter and Mercury can provide benefic results by being in the 7th house due to the concept of Pancha Mahapurusha Yogas but the severe blemish of Maraka also accompanies. If Jupiter and Mercury occupy other Kendras in own signs than the 7th house then Kendradhipatya Dosha do not occur to them so severely.

Venus being the 7th lord can also own the 2nd and 12th houses for Aries and Scorpio Lagnas. If he occupies the 7th then he is a severe Maraka being also the Karaka or significator of the 7th house. Similar is not the case for Mars for Taurus and Libra Lagnas.

If the 7th lord as Kendra lord posited in the 7th is related to a Trikona lord then such 7th lord is endowed with Yogakaraka qualities i.e., he is extremely auspicious in his Dasa. But in Maraka context he is direly a Markesa or death inflicting. (See the Sloka).

आरम्भो हि राजयोगस्य भवेन्मारक भुक्तिषु।
प्रथयन्ति तारतम्यं प्रायशो योगकारिणः।।

If the 7th and Trikona lords are related then in Trikona lord's Dasa and 7th lord's Bhukti Rajayoga or greatly auspicious results are experienced but in the end one has to experience Maraka results also. For example, if for an Aries Lagna native the 2nd and 7th lord Venus is related to Jupiter the 9th and 12th lord then in the end of Venus's Bhukti in Jupiter's Dasa there will be Maraka results. Venus is double Marakesa here.

The last part of the Sloka 11 tells that the blemish of being the 8th lord does not imply to the Sun and the Moon. Much has been said about this under the notes on Sloka 9.

Generalising the discussion on Sloka 10-11 we can conclude thus—

(i) If the benefics owning Kendras are in their own signs, in Kendras they bestow auspicious results.

(ii) If the benefics owning Kendras are also Maraka-sthana lords and occupy Maraka-sthanas they give intense Maraka results.

(iii) If the benefics owning Kendras are in auspicious houses i.e., the 1st, the 5th or 9th and are related to their lords, then they are Yoga producing and bestow great auspiciousness. alongwith some Maraka results.

(iv) If Kendra lords are in inauspicious houses then they give inauspicious results.

(v) If the benefic 7th lord (Kendradhipati) is related to a Trikona lord he bestows Yoga or auspicious results in the beginning of his Bhukti or Antardasa but in the end gives Maraka results.

Some say that benefics by owning quadrants become Papa or evil. If benefics would have been defective or evil by owning any of the Kendras then how the Lagna lord would have bestowed good results even by owning the most inauspicious 8th house. Then all the exercise done above would have been a waste. Therefore the logical interpretation is that benefics Jupiter, Venus, Mercury and the Moon become severe Marakas by owning the 7th house (a Kendra) and their intensity to bestow Maraka results is in the descending order i.e., Jupiter

owes the greatest Maraka blemish and the Moon the least. This is particularly so when they occupy their own signs in the 7th house.

On Yogakarakatwa of planets—

कुजस्य कर्मनेतृत्वप्रयुक्ता शुभकारिता।
त्रिकोणस्यापि नेतृत्वे न कर्मेशत्वमात्रतः॥ 12॥

Mars (a malefic) does not give auspicious results simply by owning the 10th house (a Kendra). Being a Kendra lord he becomes neutral. If he becomes a Trikona lord at the same time, only then he is capable of bestowing auspiciousness.

Notes—Previously it was said :

न दिशन्ति केन्द्राधिपा यदि।
क्रूराश्चेतशुभं ह्येते प्रबलाश्चोत्तरोत्तरम्॥

Natural malefics as lords of the Kendras will not produce evil. By that are we to infer that they will produce good results? No, says the author, illustrating this by way of an example.

Mars owns the 10th house in cases of Cancer and Aquarius Lagnas. In the case of Cancer lagna, he additionally owns the 5th house, a Trikona. Therefore he is declared extremely auspicious as Rajayogakaraka. Again it is said:

केन्द्रशत्वेन पापनां शुभत्वं प्रतिपादितम्।
ततोऽत्र कुंजशब्देन पाप एव प्रबोधितः॥
तथैव कर्मशब्दोऽपि केन्द्रस्थानोपलक्षकः।
धर्मशब्दस्तथा ज्ञेयस्त्रिकोणपदबोधकः॥
केन्द्रेशत्वेन पापानां पापत्वं चैव नश्यति।
तदा कोणाधिपत्येन शुभत्वं तस्य संस्फुटम्॥

Malefics owning Kendras become auspicious only upto the extent that they forget their malefic nature but if they acquire the lordships of Trikonas additionally then they are capable of great auspiciousness.

Thus in the example above the auspicious nature of Mars is not due to lordship of the 10th house but is due to lordship of the 5th house, an auspicious house.

But in case of Aquarius Lagna Mars being the 10th lord additionally owns the 3rd house, a Trishadaya or evil house and is inauspicious or evil according to the rule : पतयस्त्रिषडायानां यदि पापफलप्रदा:।। So, for Aquarius Lagna Mars is declared evil : जीवचन्द्रकुजा: पापा एको दैत्यगुरु: शुभ: i.e., Jupiter, Moon and Mars are evil for Aquarius Lagna, only Venus is auspicious.

And for Cancer Lagna it is said :

भार्गवेन्दुसुतौ पापौ भूसुताङ्गिरसौ शुभौ।
एक एव ग्रह: साक्षाद् भूसुतो योगकारक:।।

Venus and Mercury are evil; Mars and Jupiter are auspicious and only Mars is the planet that becomes Yogakaraka for Cancer Lagna.

Pandit Vinayaka Sastri, also rightly says :

कुजपदं पापमात्रोपलक्षणम् कर्मपदं च केन्द्रमात्रोपलक्षणम्।

By Mars, we are to take the malefics in general, and by कर्म (10th house) we are to take Kendras in general.

In natal astrology or general predictions all the cruel Kendra lords bestow evil results while all the benefic Kendra lords bestow good results. But according to this text only the Trikona lords are auspicious and all the Trishadaya lords are inauspicious particularly in Dasa context. According to the rule : केन्द्रत्रिकोणाधिपयोरेकत्वे योगकारकौ।। i.e. a planet becomes Yogakaraka by owning a Kendra as well as a Trikona.

In astrology generally the Moon being a Kendra lord is a mild benefic while the Sun is cruel. But according to this text both are neutral but can bestow auspiciousness, if get related to a Trikona lord.

The Lagna is a Trikona, because त्रि = three and कोण = angle i.e., three angles form a Trikona. It is due to this that Lagna is a Trikona and that Mercury for Gemini and Virgo Lagnas and Jupiter for Sagittarius and Pisces Lagnas are auspicious. In these Lagnas Jupiter and Mercury are neutral but Markesas

also for being the 7th-10th and 4th-7th lords and give inauspicious results additionally as Marakesas. The Lagna is so auspicious that even direly evil 8th lord becomes somewhat auspicious by co-owning it and that too in his own house in the Lagna or 8th house.

Example – The chart hereunder is of Gemini Lagna. The chart has potential as the three vital factors are strong i.e., the Sun is in the 10th, the Moon is in own house in the 2nd and the Lagna lord Mercury is in the 9th, a Trikona. The native is an industrialist. He earned a lot of wealth in the Sun's Dasa. The Sun is though a Trishadaya lord but has been considerably mended by Jupiter in own house. Here the Maraka characteristic of Jupiter is not prominent as he is in his own house in the 10th which indicates that he is auspicious. The Moon's Dasa

Moon 4
2
1 Mars Venus Saturn
5
3
Sun Ketu 12 Jupiter
6 Rahu
7
9
11
8
10

Sun 7° Jup 23° Ketu 28°	Mars 29° Saturn 7° Venus 20°		Lagna
Mercury 27°	Birth 20.3.1940 12:25 P.M. New Delhi		Moon
			Rahu 28°

did not do much for him as the Moon in the second house is neutral and Maraka. The aspect of Mars the 6th lord over the Moon put him under debts but the aspect of Jupiter kept his moral high. In Mars Dasa he shifted his industry to a different far off place. He is likely to rise now as Mars though a Trishadaya lord is in his own house and gets the thurst from Venus, a Trikona lord and Saturn again a Trikona lord but also the 8th lord. So in Mars Dasa he will succeed and progress further after many obstacles.

Characteristics of Rahu and Ketu –

यद्यद्भावगतौ वापि यद्यद्भावेशसंयुतौ।
तत्तत्फलानि प्रबलौ प्रविशेतां तमोग्रहौ ॥13॥

The dark planets, Rahu and Ketu strongly give the results of the houses they occupy or the houses owned by the planets conjunct with them.

Notes – The shadowy planets (i.e., the nodes), Rahu and Ketu do not own any sign independently, they are indeed very strong and should not be ignored though Varaha Mihira and a few other Acharyas have not given their results in detail. Natally their results can be understood from texts like **Parasara Hora, Jataka Parijata, Phala Deepika** etc. For results of their Dasas according to this text this separate Sloka is inducted.

The houses occupied by Rahu and Ketu should be ascertained first as auspicious or inauspicious. Rahu and Ketu will act according to this quality of the house, if they solitarily occupy it. In an auspicious house they will produce auspicious results while in an inauspicious, the contrary. They will be neutral in the 2nd, 12th, 4th, 7th and 10th houses. In the 1st, 5th and 9th they will be auspicious. In the 8th they will be extremely evil. In the 3rd, 6th and 11th they will be inauspicious. These will be the results if they alone are present in these houses.

Rahu and Ketu also give the results of the planet they are conjoined to. Firstly ascertain the auspiciousness and inauspiciousness of the planet due to his ownership. They will bestow results according to this characteristic of the planet.

The reason behind is :

विमर्दकत्वादर्केन्दवो: प्रबलावित्युदीरितौ।
बिम्बाभावाच्च तौ स्वं स्वं फलं नो दातुमर्हत:॥

They are termed प्रबलौ or strong because they are capable of eclipsing even the visible gods like the Sun and the Moon. They do not have their own results as they do not have their orbs due to non illumination, rather much depends upon the house they occupy. They are the points of intersection of the Moon's track

with the plane of the ecliptic (the path of the Sun). Thus they are the megnetic points capable of attracting the results of the house occupied by them and the planet conjunct to them.

One more fact that is worth noting and has been experienced in practice is that Rahu-Ketu also give to some extent results of the planets aspecting them. The author of the text seems to have included it in the conjunction.

Example – In the chart below the Lagna is Taurus, Rahu is in the 9[th] house in Saturn's sign. It is conjunct to the Sun and Mercury

1
12
3
Mars
2
Ketu
4
Venus
11
5
Jupiter
10
Sun
Mercury
Rahu
Moon
6
8
Saturn
7
9

		Lagna Mars	
Venus			Ketu
Sun Rahu Mercury			Jupiter
	Saturn		Moon

and is aspected by Saturn. Accordingly Rahu will be auspicious in its Dasa and will pronouncedly give results of the Sun, Mercury and Saturn. The results will be like a Rajayogakaraka planet's.

Example – In the chart of Sri Zulfiquar Ali Bhutto, the only

4
2 Rahu
Moon
1
5
3
6
12
Jupiter
7
Sun
9
11
8
Mars
Venus
Saturn Ketu
10

Jupiter		Rahu Moon	Lagna
	Birth 5.01.1928		
Sun	Mars Venus Saturn Ketu		

elected President of Pakistan, the Lagna is Gemini and Rahu is in the 12th along with Maraka, the Moon.

He was hanged in Saturn Dasa and Rahu Antara or Bhukti. Here Saturn is deadly evil being the 8th lord and conjunct Mars a strong Trishadaya lord. He was hanged in spite of great public and international opposition. He has to undergo a great international disrepute and defeat at the hands of India and that was in Saturn's Dasa and Ketu Antara. Rahu and Ketu both gave results according to their associations.

Example—The native of this chart is an executive in a multinational company. His wife also is in business and the family is with sound financial status. Rahu in the 5th is very auspicious almost functioning as Yogakaraka.

House	Planets
1	
2	
3	
4	
5	Ketu Jupiter Mars
6	
7	Venus
8	Sun Mercury
9	
10	Saturn
11	Rahu
12	Moon

Moon			
Rahu	Birth 6.11.1932 3.15 A.M.		
Saturn			Ketu Mars Jupiter
	Sun Mercury	Lagna Venus	

Ketu is in the 11th with benefic Trishadaya lord Jupiter and the 2nd and 7th lord Mars, so increases income.

If Rahu or Ketu is in the 7th or 2nd house associated with a benefic 7th lord, then it is definitely a Marakesa. Usually Rahu and Ketu in the 2nd and 7th function as Marakas.

Example—For Aries Lagna if Rahu or Ketu is in the 2nd or 7th associated with Venus, then it is a deadly Marakesa. If one of them alone is in the 2nd or 7th then it is a Markesa in a general sense.

For Taurus Lagna Rahu or Ketu in the 7th with Mars are not so deadly as they alone are because Mars a malefic is not so severe

in Maraka qualities according to this text. For Taurus Lagna with 2nd lord Mercury, they are 3rd grade Markeshas. For Gemini Lagna Rahu-Ketu in the 2nd or 7th with Jupiter are deadly Markesas, while alone they are normal in this respect.

इति लघुपाराशरी-जातक चन्द्रिकायाम् संज्ञाध्याय: प्रथम:॥

Here ends the 1st chapter on Preliminaries in Laghu Parasari-Jataka Chandrika.

2

योगाध्यायः

Combinations of Planets

Auspicious Combinations of Planets—

केन्द्रत्रिकोणपतयः सम्बन्धेन परस्परम्।
इतरैरप्रसक्ताश्चेद् विशेषफलदायकाः॥ 14॥

The relation between the lords of Kendras and Trikonas is known as Yoga. Yoga means mutual relation for excess of auspicious results. If related Kendra and Trikona lords are unrelated to any inauspicious lord and they themselves do not own inauspicious house then auspicious results are manifold.

Notes—This chapter is named Yogadhyaya and deals with special combinations of planets capable of producing extremely auspicious results. Such chapters are common features with almost every text book on Hindu astrology and there the Yogas go by special names as Nabhasa Yogas, Rajayogas, Pancha Mahapurusha Yogas etc.

But the treatment of Yogas in this text is a special feature of Parasara system. And such a treatment is not to be met with in other text books.

The strong Lagna, Lagna lord, the Moon, the Moon sign lord, the Sun and the Sun sign lord add to the potential of a horoscope and the native will have auspicious times ahead in his life. If at the same time some of the Kendra and Trikona lords are also related then the native will certainly be long lived, acquire status,

wealth, fortunes and comforts of all sorts. If a single planet occurs to be the lord of a Kendra as well as Trikona then he bestows greatly auspicious results in his Dasa. In many of the fortunate person's charts usually the Kendra and Trikona lords get related to the Lagna or the Moon sign lords. If inauspicious house lord also joins the combination then auspicious results are considerably hampered.

Four pronged relations amongst the planets

Four kinds of realtions are accepted in this system they are:

त्र्यत्यस्ताश्रसम्बन्धश्चान्योन्यालोकसम्भवः।
एकस्य राशौ संस्थित्या तदीशालोकनादपि॥
सहवासाश्च सम्बन्धा इत्येते स्युश्चतुर्विधाः।
अत्रापि पूर्वपूर्वाः स्युः सम्बन्धा बलवत्तराः॥
केन्द्रकोणपती स्यातां परस्परगृहोपगौ।
एकभे द्वौ स्थिति वापि ह्येकभेऽन्यतरः स्थितः॥
पूर्णदृष्टचैक्षितौ वाऽपि मिथो योगकरौ तदा।
योगेऽस्मिन् जायते भूपो विख्यातो वा जनो भवेत्॥

(B.P.H.S, XXXIV, 12)

1. **To be in the same house (सहावस्थान)**– When two planets are in the same house. In the chart below Mercury and Saturn are placed in the same sign. Thus they are related.

3
1
Sun
4
2
12
5
Moon
11
6
Saturn
Mer
8
10
7
9

		Lagna	
			Sun
			Moon
			Saturn Mercury

It was said earlier that lords of the Kendras behave in a peculiar way as they forget their own nature. The results

produced by them greatly depend upon the planets with whom they are combined.

In the chart above Saturn forgets his malefic nature being the 10th lord but remembers that he is to do good as a Trikona lord and his association with another Trikona lord Mercury further enhances his functional auspiciousness.

2. **To be in mutual exchange of houses (क्षेत्र सम्बन्ध)**– Here the Sun and the Moon as lords of the 4th and 5th have exchanged houses.

2
12
3
1
11
4
Sun
10
5
Moon
7
9
6
8

	Lagna		
			Sun
			Moon

This is also called परस्पर स्थान सम्बन्ध or mutual exchange of houses.

3. **A planet being aspected by his dispositor (अन्यतरस्थानदृष्टि**

4
2
1
Jupiter
5
3
6
12
7
Moon
9
Venus
11
8
10

	Jupiter		Lagna
Venus		Moon	

सम्बन्ध)– Here Venus is placed in Jupiter's sign and aspected by Jupiter thus the 5th lord is aspected by the 10th lord.

4. **The planets being in mutual aspects (दृष्टि सम्बन्ध)**–Here Mars and Jupiter mutually aspect each other. The Lagna lord Mars and the 9th lord Jupiter are in mutual aspects.

2 12
3 Mars 1 11
4 10
5 7 Jupiter 9
6 8

	Lagna Mars		
		Jupiter	

In these relationships mutual exchange of houses is the most powerful, next is mutual aspects but one of them must be in own house, then aspect by dispositor and the least powerful is occupation of the same house.

If the above relationships are absent then the planets in mutual Kendras and Trikonas may be supposed to be related.

About Kendra lords it is said –

विस्मरन्ति स्वभावं स्वं जाया-राज्य-सुखाधिपाः।
शुभसम्बन्धतस्तेषां शुभत्वमुचितं स्मृतम्।।

The lords of spouse, status and comforts off-sight their inherent nature and give auspicious results in combination with auspicious planets i.e. the 1st, 5th and 9th lords.

The word इतरैरप्रसक्ताश्चेद in the Sloka has been used for such Kendra and Trikona lords, whose other signs do not fall in the Trishadaya and 8th houses and are not conjunct with these lords.

It has already been told that the Lagna lord is most auspicious and the 8th lord is deadly evil. The 2nd and 12th house lords are neutrals. The Kendra lords are always neutral and Trikona lords always auspicious. The malefic Trishadaya lords are inauspicious while the benefic Trishadaya lords are very feebly auspicious in their own houses.

Example – In the chart hereunder the 4th and 9th lord Venus is conjunct the 5th lord Mercury. Venus is Yogakaraka and he is in

12
11 Venus Jupiter Mercury
10 Sun
9 Ketu
1
2 Mars
8 Saturn
3 Moon Rahu
5
7
4
6

		Mars	Moon Rahu
Lagna Venus Mercury Jupiter			
Sun			
Ketu	Saturn		

the Lagna, thus is related to the Lagna lord Saturn. Therefore Venus will be very auspicious in his Dasa. The 7th lord Sun is aspected by his dispositor and the Lagna lord Saturn and there will be happiness from wife in the Sun's Dasa. The 10th lord Mars will give beneficence from the government in his Dasa as he is in Yogakaraka Venus's sign and is in mutual exchange of aspects with the Lagna lord Saturn.

The Sloka under discussion does not seek the Kendra and Trikona lords to be Trishadaya lords otherwise the auspiciousness of the Yoga is deteriorated.

In other words, if a Kendra lord as a Trisadaya lord though blemished one but still confers auspicious results for being related with a Trikona lord.

Now a question arises about the intensity and strength of the Yoga in various houses. If the Yoga occurs in a Kendra or Trikona then it is best, it is good in neutral houses like the 2nd

and 12th, it is fair in Trishadaya houses and feebly fair in the 8th house.

Example – In the chart of Pt. Jawahar Lal Nehru the Moon, Jupiter and Mars are Trikona lords and the Moon, Venus, Saturn

Saturn 5
Rahu 3
6 Mars
4 Moon
2
Venus 7 Mercury
1
8 Sun
10
12
9 Jupiter Ketu
11

			Rahu
	Birth 14.11.1889		Lagna Moon
			Saturn
Jupiter Ketu	Sun	Venus Mercury	Mars

and Mars are Kendra lords. The 10th and 5th lord Mars, a Rajayogakaraka is in the 3rd house in an auspicious sign therefore Mars's capability is not diminished very much. The 9th lord Jupiter and Mars are in Kendra to each other. The 7th lord Saturn is aspected by the 9th lord Jupiter from his own house causing a blemished Yoga.

Example – In the chart of Mrs Indra Gandhi the Lagna (the Kendra and Trikona) lord Moon is in house exchange with the 7th lord Saturn who is also the evil 8th lord.

Mars 5
3 Ketu
6
4 Saturn
2 Jupiter
7
1
8 Sun Mer
10 Moon
12
9 Venus Rahu
11

		Jupiter	Ketu
	Birth 19.11.1917		Lagna Saturn
Moon			Mars
Venus Rahu	Sun Mercury		

Saturn is a Kendra lord with evils of Maraka planet. The house exchange of the 10th and 5th lord Mars with the 2nd lord Sun certainly confers kingship by enhancing the latent merits of Mrs Gandhi.

The house exchange of Jupiter and Venus is fair though formed in Trishadaya houses but in benefic signs.

The Yogakaraka Mars in a fiery sign and in house exchange with the Sun made her bold and determined individual with great vitality.

Unblemished as desired in the Sloka are difficult to find but they are par excellence where they are found in Kendras and Trikonas.

It is easy to estimate the potential of Yoga between the two planets but when more than two planets are involved then it puzzles. In such cases units of two planets each should be evaluated with preponderance of their results in their Dasa-Bhukti and the 3rd, 4th etc. related planet will have to be evaluated in his Pratyantara in the above Dasa Bhuktis according to the rules laid down in this text. In the Dasa chapter of this text only Dasa-Bhukti and Pratyantara have been taken up. The Sukshama and Prana Dasas have been left for being negligible in effects. In this text अन्त Anta and भुक्ति Bhukti words have been used for Bhukti or Antardasa and दशाद्वयी मध्यागत has been used for Pratyantara as दशाद्वयी मध्यगतं सद्युग् शुभकारिणाम्। The Dasa-Bhukti and Pratyantara in relation with the transits serve precisely enough the purpose of evaluating auspicious and inauspicious times.

Results of blemished Kendra and Trikona lords—

केन्द्रत्रिकोणनेतारौ दोषयुक्तावपि स्वयम्।
सम्बन्धमात्राद्बलिनौ भवेतां योगकारकौ॥15॥

The lords of Kendras and Trikonas, even if blemished, become strong by mutual relationship to produce auspicious results or become Yogakarakas.

Notes—The origin of Yoga lies in the relationship of Kendra and Trikona lords. Yoga here means auspiciousness. If one of the

blemished Kendra or Trikona lord or another evil lord enter into the combination then it is blemish to the Yoga or combination and the auspiciousness is diminished. Complete Yoga results are possible only from the unblemished Kendra and Trikona lords.

Pt. Sita Ram Jha says that सम्बन्धमात्रात् suggests that relations are of various types but relation with an evil lord spoils the combination. Here दोष should be taken as enemy sign, debiltation, combustion etc. Because a planet is weak in such states therefore the word बलिनौ (strong) is used. The logical reasoning is—

सद्वेषोऽपि वरं विद्वान् न मूर्खो हितकारकः।
दोषः सम्बन्धिवर्गेषु विदुषा गोप्यतेऽनिशम्।।
तस्मात् केन्द्रत्रिकोणेशाः सम्बन्धेन परस्परम्।
स्वस्वदोषफलं नैव प्रयच्छन्तीति सुस्फुटम्।।

An envious learned is better than stupid well wisher. A learned will surely conceal the weaknesses before the known and relations and will try to behave in a dignified manner. Similarly the lords of Kendras and Trikonas, because of their relationships, will not do the harm arising out of their blemishes or defects.

According to **Sloka 4** of this text the definition and significations mentioned in other texts are adopted here also but the auspiciousness and inauspiciousness of this text are not the same as the beneficence and maleficence mentioned there. The cruel planets of other texts become auspicious here under certain conditions. Therefore natal astrology and directional astrology do not work at a common platform. The good and evil of planets will have to be understood in the light of rules of this text as discussed under Preliminaries in chapter 1. Inauspicious planets and houses have been discussed in Slokas 6 to 9. The blemishes and goodnesses acquired by the planets are—

1. All the Trikona lords are auspicious.
2. All benefic Kendra lords do not produce good.
3. All malefic Kendra lords do not produce evil.
4. All Trishadaya lords are evil or inauspicious.

9. The 8th lord is deadly evil.
10. The 2nd and 12th lords are neutral and behave according to their conjunctions with other house lords and dispositions or placements in auspicious and inauspicious houses.

Sloka 14 says that the Kendra and Trikona lords whose other signs do not fall in houses other than these two, if are mutually related then such a combination is auspicious par excellence.

Sloka 15 says that बली strongest Kendra lord (10th lord) and बली strongest Trikona lord though blemished if are mutually related produce auspicious restults. Blemished here means, also lords of inauspicious houses.

The Yoga under Sloka 14 is auspicious par excellence while under sloka 15 is simply auspicious. The words दोषयुक्तावपि स्वयम् of this sloka is in place of इतरैरप्रसक्ताश्चेत् of provious sloka स्वयं दोषयुक्त suggests the Kendra and Trikona lords who have their other signs in inauspicious houses; they become blemished due to such lordships not due to परेषां साहचर्यत: i.e. association due to other evil or inauspicious lords. इतरैरप्रसक्ता simply means those who do not have their other sign in houses other than Kendras and Trikonas.

In **Sloka 14**, the text also includes those Kendra and Trikona lords in unblemished lords who have their other signs falling in the 2nd and 12th houses because they give their results according to the planet conjunct with them or to the houses of their other signs.

For Aries Lagna Jupiter being the 9th lord is auspicious but being 12th lord, in conjunction or relation with Saturn the 10th and 11th lord, he will be blemished. Here Saturn is blemished being the 11th lord. The combination will give proportionately less auspicious results. One thing that is worth noting is that for all the Lagnas only one planet either the 10th lord or the 9th lord should be blemished. Both blemished cannot produce Yoga.

One peculiarity of this Sloka is that out of the 9th and 10th lords the blemish of one is mended or tempered by the other

and the Yoga for auspiciousness is given to arise. The word बलिनौ can be used here with advantage i.e. the planets involved in the Yoga should not be debilitated, in enemy sign and combust etc; should be endowed with positional strength, directional strength, six fold strength etc. and should be auspiciously aspected. **Brihat Parasara Hora Sastra** says निर्बलो नैव योगकृत्. No planet can produce auspiciousness simply by ownership and relationship unless he has inherent strength. As is said :

त्रिषडायाद्यधिपतित्वेन नायमपि (केन्द्रेशोऽपि) त्रिकोणेशवत् स्वयं दोषयुक्तः स्यात्। नीचत्वास्तंगतत्वादयः स्वयं दोषास्तु केन्द्रत्रिकोणेशयोरपि सम्भवन्ति, नीचत्वास्तंगतत्वादिनैर्बल्यकारणसत्त्वेऽपि न योगविधात इत्यत आह बलिनाविति।

Examples—In Sagittarius Lagna chart Mercury happens to be the 7th and 10th lord a Maraka, if he is related to the 9th lord Sun his adversity inflicting character accompanies the Yoga producing ability

In Gemini Lagna chart the 10th lord Jupiter gets blemished as the 7th lord. The 9th lord Saturn is blemished being the 8th lord. Therefore combination of the two cannot produce Yoga as both are blemished.

In Leo Lagna chart, the 5th lord Jupiter is blemished being the 8th lord. Mars the 4th lord being the 9th lord eradicates the evil of Jupiter, if the two planets are related.

In an Aries Lagna chart the 9th and 12th lord Jupiter is not blemished but being associated with the 11th lord Saturn, Jupiter as 12th lord becomes blemished. Therefore the combination of Saturn and Jupiter does not yield auspicious results.

In Gemini Lagna chart the 9th lord Saturn is blemished being the 8th lord therefore his combination or relation with the 10th lord Jupiter is not auspicious as Jupiter is also the 7th lord a Maraka blemished with Kendradhipatya Dosha.

Example—In the Scorpio Lagna chart here, the 9th and 10th lords, the Moon and the Sun are related by aspectual relation though this is a weak Yoga for the houses involved but due to

9
Mercury Mars Sun 7
10 Ketu
8 Venus
6
11
5 Jupiter
12
2
Rahu 4
1 Moon
3 Saturn

	Moon		Saturn
	Birth 1.11.1944 10.00 A.M. New Delhi		Rahu
Ketu			Jupiter
	Lagna Venus	Sun Mars Mercury	

other benefic combinations the native has amassed a lot of wealth through building construction business.

More about Yogakarakatwa—

निवसेतां व्यत्ययेन तावुभौ धर्मकर्मणोः।
एकत्रान्यतरो वापि वसेच्चेद्योगकारकौ॥16॥

(i) If lords of the 9th and 10th house exchange houses or

(ii) if both the 9th and 10th lords be either in the 9th or 10th house or

(iii) if only the 9th lord is in the 10th or the 10th lord is in the 9th house and his dispositor aspects him from elsewhere then Rajayoga is formed where (i) is strongest and (iii) is weakest.

Notes—This Sloka has depth in its language and scholars have interpreted it in many ways. The word धर्म and कर्म seems to have been used here for the Trikona and Kendra lords in a general sense.

The 9th house is strongest among Trikonas while the 10th house among the Kendras. Therefore, if the combination is formed by the 9th and 10th lords involving these houses then it is the strongest auspicious combination or Yoga. If the combination is formed involving the other Kendra and Trikona lords then it is proportionately weaker.

Some commentators have been rigid on the language of Sloka and say that it should particularly be among the 9^{th} and 10^{th} lords. Different people have sung in different tunes. But the essence of the words धर्म and कर्म lies in the 9^{th} and 10^{th} houses and their lords. It is better for the readers to avoid any controversy and stick to the essence. We put before our readers a few facts to the best of our knowledge.

In this Sloka Rajayogas are formed according to the words व्यत्यय, एकत्रत्व and अन्यतरत्व while the Rajayogas formed by relationships have been told in the earlier Slokas. In otherwords Yogas formed here are due to the place value of Kendra and Trikona. Following this principle, the Kendra and Trikona lords must have one of the four pronged relationship.

In the first sloka सम्बन्धेन परस्परम् was important, while in the second sloka सम्बन्धमात्रात् was the key word. As these two may not be interpreted differently here धर्म, कर्म have been quoted. These factors generally apply to all the house lords but are vital for great auspiciousness of the Kendra and Trikona lords.

Examples –

If in a Cancer Lagna chart the 10^{th} lord Mars is in the 9^{th} house and the 9^{th} lord Jupiter is in the 10^{th} house then it is a house exchange and is the strongest Yoga of 1st grade. It will not be considered as the Yoga of the 5^{th} and 6^{th} lords.

In a Cancer Lagna chart, if the 10^{th} lord Mars and the 9^{th} lord Jupiter together either be in the 10^{th} house or the 9^{th} house then it is a 2^{nd} grade Rajayoga.

In a Cancer Lagna chart, if the 10^{th} lord be in the 9^{th} house in Jupiter's sign and be aspected by Jupiter from the 1^{st}, 3^{rd} or 5^{th} house. Or if the 9^{th} lord Jupiter be in the 10^{th} house in Martian sign and be aspected by Mars from 3^{rd}, 4^{th} or 7^{th} house, then it is a 3^{rd} grade Rajayoga. These three types are the Yogas that are mentioned in this Sloka.

In a Cancer Lagna chart, if the 5^{th} lord Mars be in the 6^{th} house and the 6^{th} lord Jupiter be in the 5^{th} house then it is predominantly

a Yoga formed by the house exchange between the 5^{th} and 6^{th} lords and is not a Karaka Yoga or Rajayoga but rather a feeble Yoga.

If in a Cancer Lagna chart the 10^{th} and 5^{th} lord Mars and the 9^{th} and 6^{th} lord Jupiter are conjunct in the 5^{th} then it is a Karaka Yoga and if in the 6th house then it being a Yoga of the 5^{th} and 10^{th} and the 6^{th} lords is not a Karaka Yoga.

If in a Cancer Lagna chart the 5^{th} and 10^{th} lord Mars be in the 6^{th} house in Sagittarius and be aspected by Jupiter from the 10^{th}, 12^{th} or 2^{nd} house then here the 5^{th} and 10^{th} lord Mars will be aspected by the 6^{th} lord Jupiter and it can not be a Karaka Yoga.

If in a Cancer Lagna chart Jupiter in the 5^{th} house be aspected by Mars from the 10^{th}, 11^{th} or 2^{nd} house, here Jupiter in the 5^{th}

Mars 5
3
6
4
2 Mars
7
1 Mars
8 Jupiter
10
12
9
11

	Mars	Mars	
			Lagna
			Mars
	Jupiter		

house is aspected by Mars from Aries in the 10^{th} house i.e. Jupiter is aspected by his dispositor. The 6^{th} and 9^{th} lord Jupiter is being aspected by the 5^{th} and 10^{th} lord Mars which is a Karaka Yoga capable of bestowing Rajyoga results. This Yoga is powerful than when Mars aspects from the 11^{th} or 2^{nd} house. Mars is a Yogakaraka for Cancer Lagna. Therefore Mars and Jupiter form a Rajayoga.

According to this text the results of the planets depend upon the houses they own and not on their own or their sign's inherent natures. Here ownership of the house is important and at least one of the planets must be in other's house.

The speciality of अन्योन्याश्रित (related by house placement) Yoga is that it is not affected, if any third planet is related with one of the two Yoga producing planets e.g., if in Cancer Lagna chart the 9th and 10th lords Mars and Jupiter be related by अन्योन्याश्रित (house placement) and Jupiter be with Saturn (the 6th and 9th lord Jupiter conjunct the 7th and 8th lord Saturn) then Saturn cannot destroy the Karaka Yoga caused by Mars and Jupiter. The results of Mars Dasa, Jupiter's Bhukti and Saturn's Pratyantara will be far more auspicious than the results of Jupiter's Dasa, Mars's Bhukti and Saturn's Pratyantara. The three planets are same but the difference lies in the fact that Mars, the Dasa lord and Rajayogakaraka is not related with Saturn.

Examples of Aries Lagna—

(i) If the 9th lord Jupiter be in the 10th house and the 10th lord Saturn be in the 9th, it is अन्योन्याश्रित Yoga and is a popular Rajayoga though blemished.

(ii) If the 7th lord Venus be in the 5th house and the 5th lord Sun be in the 7th, it is also an अन्योन्याश्रित (in each other's sign or depending on one another) Yoga but with a Maraka Venus.

(iii) If the Lagna lord Mars be in the 4th house and the 4th lord Moon be in the Lagna, then it is also अन्योन्याश्रित Rajayoga.

(iv) If the 4th lord Moon be in the Lagna and the 5th lord Sun be in the 7th then the planets are not in their houses and it is not अन्योन्याश्रित Yoga but simply an aspectual relationship productive of some good results.

(v) If Saturn is in the 12th house and Jupiter in the 11th house then it is an अन्योन्याश्रित Yoga of the 11th and 12th house lords not of the 9th and 10th house lords. Similarly if the Sun is in the 8th house and Mars in the 5th house then it is an अन्योन्याश्रित Yoga of the 5th and 8th house lords, not productive of greatly auspicious results.

(vi) If Saturn is in own sign in the 10th house and Jupiter in the 4th house in the Moon's sign both aspecting each other, it is

an aspectual relationship between the 9th lord Jupiter and the 10th lord Saturn productive of some auspiciousness.

(vii) If the 9th and 10th lords are related not being in the 9th and 10th houses therefore it is not अन्योन्याश्रित Yoga of the 9th and 10th lords.

2
12
3
1
11
Sat
4
10
5
Jupiter
7
9
6
8

	Lagna		
Saturn			
			Jupiter

Here the 11th lord Saturn is in aspectual relationship with the 9th and 12th house lord Jupiter which is not a Karaka Yoga.

To form Rajayoga, planets should be as defined in the translation of this Sloka. Readers will do well to understand the above discussion by forming charts and understanding what is said by working out permutations for other Lagnas as well.

Example—In the chart of Mohammed Ali Jinnah, the founder of Pakistan, the 9th lord Venus is in 10th house and the 10th lord

Moon
12
10
1
11
Saturn
Rahu
Sun
9
Mer
8
2
Venus
Jupiter
7
Mars
3
5
Ketu
4
6

Moon			
Lagna Saturn Rahu			
			Ketu
Sun Mercury	Venus Jupiter	Mars	

Mars is in the 9th house. The blemish of Mars as a weak Trishadaya lord is eradicated by Venus being a Yogakaraka for Aquarius Lagna. This अन्योन्याश्रित Yoga is formed between the 9th and 10th lords according to the relation established by व्यत्यय (house exchange) of the two planets.

The Rajayoga or Karakayoga does not mean that it necessarily makes one a king but can help one to acquire high governmental position, authority, kingly honours, wealth etc. but inherent strengh of the planets as discussed in previous sloka do affect the intensity of the Yoga.

Raja Yoga par excellence –

त्रिकोणाधिपयोर्मध्ये सम्बन्धी येन केनचित्।
केन्द्रनाथस्य बलिनो भवेद्यदि सुयोगकृत्॥17॥

If any of the Trikona lord is related to a strong Kendra lord i.e., 10th house lord and vice-versa, an excellent auspicious combination or Yoga results.

Notes – According to प्रबलाश्चोत्तरोत्तरम् in the **Sloka 7** of the Preliminaries the 10th house is the strongest Kendra and the 9th house is the strongest Trikona and so are their lords. Commentators forward different interpretations for strong planets and quote the Sloka :

अथोच्चस्वर्क्षमूलत्रिकोणस्ववर्गगतत्वादि।
बलानि च योगस्योत्तमतामूलानीत्यूह्यम्॥

A planet in exaltation, Moolatrikona, own sign, strong in shadavarga is termed as strong and this is true but we are talking of special rules according to this text, therefore the terms auspicious, inauspicious, blemished, unblemished, strong and weak etc. will have to be adopted according to the rules laid down in this text as well as otherwise. Therefore according to Sloka 7 of the text, the 10th house is strongest amongst the Kendra lords. In this Sloka 17 for केन्द्रनाथस्य बलिनो we shall have to take strong 10th house lord. In this chapter Rajayogadhaya, to summarise, what has been said about auspicious results is :

Sloka 14 – If the Kendra and Trikona lords are related and do not own the Trishadaya or the 3rd, 6th and 11th houses then

they bestow Rajayoga or greatly auspicious results.

Sloka 15 – If the Kendra and Trikona lords be blemished then also bestow auspicious results, if they are related. But here only one planet should be blemished as one can mend or eradicate the blemish of the other. If both are blemished no Rajayoga results. In this Sloka बलिनौ or 'strong' has been used as an adjective to Kendra and Trikona lords i.e., the strong Kendra and Trikona lords, which are the 9th and 10th house lords.

Sloka 16 – The धर्म and कर्म i.e., the 9th and 10th should either be in the 10th and 9th houses or be together in one of these two houses or one of them be in other's one of these two houses and be aspected by his dispositor then also great auspiciousness results.

Discussing unblemished Kendra and Trikona lords in **Sloka 14** and the blemished 9th and 10th lords in **Sloka 15** and Kshetra or house relations of the 9th and 10th house lords in **Sloka 16**, the author of the text wraps up the remaining relations of the Kendra and Trikona lords in this **Sloka 17** of the text.

To generalise the meaning of the sloka is like this –

(i) If the 10th house lord is related to any of the Trikona lords then such relationship produces greatly auspicious results or

(ii) if any of the Kendra lord either blemished or otherwise is related to the strongest Trikona lord then also such relationship is productive of greatly auspicious results or Yogakarakatwa.

Now we suppose, if the lords we are discussing be debilitated weak by sign or otherwise, the Yoga will be very weak. It seems that the word बलिनौ also includes such inherent or natural strengths of the planets involved.

The relations between the Kendra and Trikona lords have been discussed directly or indirectly in the earlier Slokas. This Sloka has been inducted simply to add that the 9th and 10th lords should also be strong otherwise i.e., by placement, occupation, Vargas etc.

This 17th **Sloka** lays impetus on the fact when the best Rajayoga is caused? It is caused when the 10th lord and a Trikona lord are related or the 9th lord and a Kendra lord are related. If one or both

of them are exalted then it is best, if in own sign, a little less than best and if in a friendly sign then further little less and so on.

Example—In an Aries Lagna chart the 9th and 7th house lords respectively are Jupiter and Venus. Jupiter is also the 12th lord, Venus is also the 2nd lord. Though Jupiter being the 9th lord is unblemished but as 12th lord he acquires blemish through conjunction or occupation. Therefore by being conjunct with Venus a Maraka, Jupiter acquires Maraka property due to conjunction as 12th lord. Venus is also blemished being a Kendra lord. Hence the Yoga or combination formed by conjunction of Venus and Jupiter is futile as both are blemished.

Similarly, we can work out effective and ineffective combinations of Kendra and Trikona lords in the light of guidelines offered by the text.

Let us examine a few more horoscopes—

Example—The chart under consideration is of Late President Dr. Rajendra Prasad.

(i) The Lagna (a Kendra and Trikona) and 4th (a Kendra) lord Jupiter is in a Trikona, the 9th house, forming a powerful Rajayoga.

(ii) Mercury, the 7th (Maraka) and 10th house lord is in the Lagna with Mars, the 5th and 12th house lord. Mars, the 12th lord conjunct Mercury also acquire the Maraka property of Mercury, therefore both are blemished. However the Lagna

10
8 Sun
11
9 Mercury Mars
7 Venus
12 Ketu
6 Rahu
1
3 Saturn
5 Jupiter
2 Moon
4

Ketu		Moon	Saturn
	Dr. Rajenra Prasad		
			Jupiter
Lagna Mars Mercury	Sun	Venus	Rahu

position and aspect of the Lagna lord has eradicated the blemish considerably.

The speciality of the chart is that all the Kendra and Trikona lords are related.

Example—The chart hereunder is of a successful businessman. (i) The Lagna lord Moon (a Kendra and Trikona

House	Planets
1	Sun Venus Mer
2	
3	Saturn Mars
4	Moon Jupiter Rahu
5	
6	
7	
8	
9	
10	Ketu
11	
12	

	Sun Mercury Venus		Mars Saturn
			Moon Jupiter Rahu Lagna
Ketu			

lord) is with the blemished 9th lord Jupiter (a Trikona and Trishadaya lord) in exaltations. The Moon in own sign eradicates the blemish of Jupiter thus a powerful Rajayoga is caused. The native has progressed a lot during his business career.

(ii) The Yogakaraka Mars is conjunct the blemished 7th lord (a Kendra) Saturn. The Yoga is in the 12th house therefore fairly good.

Example—In the chart of Nobel laureate Rabindra Nath

House	Planets
1	Mercury Venus Sun
2	
3	Mars Ketu
4	Jupiter
5	Saturn
6	
7	
8	
9	Rahu
10	
11	
12	Moon

Lagna Moon	Sun Mercury Venus		Mars Ketu
	Rabindra Nath Tagore		Jupiter
			Saturn
Rahu			

Tagore (i) the 5th lord (a Trikona) Moon is in the Lagna (a Kendra) aspected by her dispositor exalted Jupiter.

(ii) The Lagna (a Kendra and Trikona) lord Jupiter has exchanged signs with the 5th (a Trikona) lord Moon.

(iii) the 9th (a Trikona) lord Mars is in a Kendra. The chart is endowed with greatly auspicious combinations.

Example – The chart hereunder is of an astrologer though a mechanical engineer by profession. He is of philanthropic disposition.

7 Moon Ketu
8
9 Jupiter
10 Mercury
11 Sun
12 Venus
1 Rahu
2
3
4 Saturn
5 Mars
6

Venus	Rahu		
Sun			Saturn
Mercury			Mars
Jupiter		Lagna Moon Ketu	

(i) Saturn the 4th and 5th lord is in the 10th house. The 9th lord Mercury in the 4th house is aspected by his dispositor Saturn. Significant changes for the better occurred in his life with the start of Saturn's Dasa.

(ii) Earlier in Jupiter's Dasa (a Trishadaya lord) he did not have any fair stability through Jupiter, the Upachaya lord is in own sign.

Results of the Dasas of Yogakaraka planets –

दशास्वपि भवेद्योगः प्रायशो योगकारिणोः।
वशाद्वयीमध्यगतस्तदयुक् शुभकारिणाम्॥18॥

The auspicious or Yoga results occur during the Dasa and Bhukti of two Yogakaraka planets (the Kendra and Trikona lords) and such results also occur in the Dasa of Bhukti of such unrelated auspicious planets (Yogakarakas) falling between the Dasas or Bhuktis of the two main planets.

Notes—Suppose the Lagna is Aries. If the 10th lord Saturn and the 5th lord Sun are related as told earlier then they form greatly auspicious combination. Suppose the 9th lord Jupiter is not related to the Sun and Saturn. Then in the Dasas of the Sun and Saturn, the Bhukti of auspicious Jupiter being the 9th lord though unrelated to the Sun and Saturn, will also produce auspicious (Yogakaraka) rsults.

Pt. Sita Ram Jha has given another interpretation. He takes the prose order thus—

तदयुक्शुभकारिणां महादशास्वपि योगकारिणौ:।
दशाद्वयीमध्यगत: प्रायश: योग: भवेत्।।

In the Mahadasa of an unrelated auspicious planet, even in the Bhukti of one Yogakaraka and in the Pratyantara of another Yogakaraka, the results of the Yoga are realised. The logic he forwards is thus :

जनानां हितकार्यस्य साधुर्भवति साधक:।
स्वार्थ विनापि संसारे खलस्तस्य प्रबाधक:।।
योगकारकयो: कार्यं स्वदशासु तथैव हि।
वर्धयन्ति शुभा योगं सम्बन्धरहिता अपि।।

In this world, a virtuous person ever strives to do good to other people. But a wicked person always tries to do harm to others even if it may not serve any purpose to him. Similar is the case with auspicious planets. During the course of their Dasa, whenever the Bhukti and Pratyantara of Yogakarakas occur, they yield Yogakaraka results.

Conclusively we can state that if the Dasa of an auspicious (Yogakaraka) planet intervenes between the Dasa of the related 9th and 10th lords (Kendra and Trikona lords) then the Dasa of this unrelated auspicious planet also produces auspicious results. More explicitly, it is not necessary that this auspicious planet must be related with the 9th and 10th lords. If there exists a relation, then complete Yoga is formed. This may be extended to the Bhuktis of the 9th and 10th lord as in the example earlier.

Example – If in a Taurus Lagna chart the 4th lord Sun and the 9th and 10th house lord Saturn are related then both become Yogakarakas. If Mercury the 5th lord is not related to these two even then in Sun's Dasa or Saturn's Dasa, Mercury's Bhukti will give auspicious results. Similarly in Saturn's Dasa, Sun's Bhukti and Mercury's Pratyantara, the results will be auspicious. Here शुभ ग्रह means Trikona lord.

The word प्राय: has been used in the Sloka which tells that mixed results are also obtained in the Bhukti of such auspicious planets. This condition arises if Dasa lord is blemished. In that case this auspicious planet being not related with the Dasa lord is incapable of mending his blemish and in such conditions proportionately auspicious or mixed results are obtained.

Example – In a Taurus Lagna chart the combination of Venus and Saturn is greatly auspicious. If Mercury (a Trikona lord) is unrelated to Saturn even then in Saturn's Dasa and Mercury's Bhukti results will be auspicious with a little Maraka effects because Mercury is also a feeble Maraka. But in Venus's Dasa and Mercury's Bhukti results will be proportionate or mixed because Venus is blemished being the 6th lord. Mercury cannot mend or eradicate the blemish of Venus because he is not related to Venus. Mercury will also cause feeble Maraka results like illness, debt, teasing from enemy etc.

Example – In a Taurus Lagna chart, the relation of Mercury and Saturn produces a powerful Rajayoga. Then, if Saturn does not make any relation with the Sun and Mars even then in Saturn's Dasa the Bhuktis of the Sun and Mars will not be inauspicious because the Sun and Mars being Kendra lords are neutrals. However the combination of the Sun and Saturn will be productive of very auspicious results. Then if the 2nd and 5th lord Mercury is related with the Sun, he will be productive of auspiciousness in his Bhukti in the Dasa of the Sun. Similarly if Saturn and Mars are related then Mercury Bhukti will be auspicious in Saturn's Dasa but in Mars's Dasa Mercury's Bhukti will not be as auspicious but will give mixed results also with some Maraka effects.

Example – In a Taurus Lagna chart, if Mercury is related with the Sun instead of Saturn. Then in the Sun's Dasa Mercury's Bhukti will be more auspicious than Saturn's Dasa and Mercury's Bhukti because Mercury is related with the Sun to cause Yoga.

Example – The following chart is of a native in the computer business. The 9th lord Sun and the 10th lord Mercury are conjunct in the 12th house. The Sun's Dasa commenced on 30-10-1999.

10
11 Saturn
9
8 Mercury Ketu Sun
7 Venus
12
6
1 Jupiter
3
5 Mars
2 Rahu
4 Moon

	Jupiter	Rahu	
Saturn	Birth 24-11-1964 New Delhi		Moon
			Mars
Lagna	Sun Mercury Ketu	Venus	

The Sun's Dasa and Bhukti proved auspicious for business. The Sun's Dasa and Moon's Bhukti was tense due to women folk at home. The Sun's Dasa and Mars's Bhukti made him to expand and renovate his business and thus increased his earnings. Mars is a Trikona lord aspecting the Yoga therefore productive of auspiciousness.

Results in the Bhukti of related inauspicious planet –

योगकारकसम्बन्धात् पापिनोऽपि ग्रहाः स्वतः।
तत्तद् भुक्त्यनुसारेण दिशेयुर्योगजं फलम्॥19॥

Inauspicious planets, because of the relation with Yogakaraka planets will be productive of auspicious results according to their strength in their Bhuktis in between the Dasas of the Yogakaraka planets.

Notes – Pt. Sita Ram Jha interprets the Sloka like this – The inauspicious or evil planets being related with Yoga producing

planets give Yoga results in their own Dasa and Bhukti and Pratyantara of Yogakaraka planets.

For him clue lies in the following verse –

सम्बन्धे सति साधूनां खलोऽपि हितसाधकः।
तद्वत् पापोऽपि सम्बन्धे सति योगफलप्रदः।।

Even bad persons in the company of noble persons mend their ways to help the latter. Similarly a malefic planet gives the results of the Yoga, if in any relationship with the Yogakaraka planets.

In Sloka 18 was said that greatly auspicious results occur in the Dasa and Bhukti of Yogakaraka planets and even the Bhukti of unrelated auspicious planet is productive of auspicious results. Here auspicious planets are productive of good results even without relationship with the Yogakarakas. Now the question arises, can inauspicious planets be productive of auspiciousness, if they are related to Yogakaraka planets? The answer is that an inauspicious planet is productive of auspicious results according to his strength in his Bhukti, if he is related to Yogakaraka planets. In other words a Trishadaya lord who is neither a Kendra nor a Trikona lord and is related to Yogakaraka planets; in his Dasa and Bhukti of the related Yogakaraka planets will produce mixed results according to the power of his inauspiciousness. Almost all the commentators have interpreted that inauspicious planet will give auspicious results. If this would have been the intention of the author of the text then he would have not contradicted it in Slokas 37 and 38 :

पापा यदि दशानाथाः शुभानां तदसंयुजाम्।
भुक्तयः पापफलदास्तत्संयुक् शुभभुक्तयः।।37।।
भवन्ति मिश्रफलदा भुक्तयो योगकारिणाम्।
अत्यन्तपापफलदा भवन्ति तदसंयुजाम।।38।।

If the Dasa lord is inauspicious then inauspicious results occur in the Bhukti of unrelated auspicious planet and mixed results occur in the Bhukti of related auspicious planet but very inauspicious results occur in the Bhukti of unrelated inauspicious planet.

Now, it is evident from these Slokas that if the Dasa lord is inauspicious, the auspicious planet related to him gives mixed results in his Bhukti. Here if inauspicious planet is totally inauspicious as Jupiter for Libra Lagna and Mercury for Scorpio Lagna then the results will depend upon his strength and the strength of related auspicious planet. The word तत्तद् has been used only for the Bhukti of inauspicious planet not for the Dasa of Yogakaraka planet otherwise it will contradict Slokas 37-38.

Example – In a Taurus Lagna chart, if the Sun and Saturn are related to produce greatly auspicious results and if the Moon is related to the Sun not to Saturn then in the Sun's Dasa, the Moon's Bhukti and in the Moon's Dasa, Sun's Bhukti will be productive of mixed results. If the Moon is related to both the Sun and Saturn. Then Moon's Dasa and Saturn's Bhukti will be more auspicious than Sun's Bhukti.

To generalise, we can say that Trishadaya lords if related to Yogakarakas are productive of mixed results in the Dasa of Yogakarakas and their own Bhuktis and vice versa. Trishadaya lords if unrelated to Yogakaraka planets are productive of extremely inauspicious results in the Dasa of Yogakarakas and their own Bhuktis and vice-versa.

Example – In the chart here Saturn is Yogakaraka and Jupiter is unrelated inauspicious (Papa) Trishadaya lord. In Jupiter's Dasa and Saturn's Bhukti the native faced very inauspicious

8
9 Jupiter
7 Ketu Moon
6
5 Mars
10 Mercury
4 Saturn
11 Sun
1 Rahu
3
12 Venus
2

Venus	Rahu		
Sun			Saturn
Mercury			Mars
Jupiter		Lagna Ketu Moon	

events. He escaped being run over by train and an iron sheet hit him over the face and badly hurt his nose.

Other Auspicious Yogas –

केन्द्रत्रिकोणाधिपयोरेकत्वे योगकारकौ।
अन्य त्रिकोणपतिना सम्बन्धो यदि किं परम्॥20॥

If the same planet owns a quadrant or Kendra and a Trikona, he becomes a Yogakaraka. If this Yogakaraka is related to another Trikona lord, what better Yoga can be than this Yoga?

Notes – The Yoga produced in this Sloka is of a very high order and clue of the idea contained in this Sloka is given below:

विद्वान् राज्याधिकारी चेत्प्रददाति प्रजासुखम्।
धर्माधिकारी सम्बन्धो यदि तस्य विशेषतः॥

A wise government administrator always works for the benefit of his subjects. If he is further related to a virtuous person what more can be said of his wiseness? Similarly, if the lord of a Kendra and Trikona (Rajayogadhikari) be related with the lord of a Trikona (wisdom) he produces auspiciousness everywhere, as is said :

लक्ष्मीस्थानं त्रिकोणाख्यं विष्णुस्थानं तु केन्द्रकम्।
तयोः सम्बन्धमात्रेण चक्रवर्ती नरो भवेत्॥

The Trikona houses are termed the houses of Lakshmi (the goddess of wealth) while the Kendra houses are the houses of Vishnu (the god of existence and sustainance) and relationship among their lords makes one an emperor whose fame spreads all around. The stronger the relationship due to various strengths of the planets, the stronger will be Rajayoga. If the concerned planets are in Simhasanamsa, the native of the chart will be an emperor, ruling the whole earth as is said:

अस्मिन्योगे हरिश्चन्द्रो मनुश्चैवोत्तमस्तथा।
बलिर्वैश्वानरो जातस्तथान्ये चक्रवर्तिनः॥
वर्तमानयुगे जातस्तथा राजा युधिष्ठिरः।

In this combination (Rajayoga with the Yogakarakas in Simhasanamsa) were born, Harishchandra, Manu, Bali and other

emperors of olden times. In Kaliyuga, king Yudhishthira too was born in such a combination of planets.

Ordinarily, Rajayogas confer much wealth, status and happiness to the native though they may not make him a king. The planet's strength is the key to the quality of Rajayoga. A planet in debilitation, combustion etc. is dispossessed of strength, therefore incapable of confering auspiciousness.

Upto now we talked of the Kendra and Trikona lords but the question arises what will be the results, if a Kendra or Trikona lord at the same time happens to be a Trishadaya or 8th house lord as for a Gemini Lagna chart Mercury conjunct Venus be related to Saturn who is also the 8th house lord; for a Cancer Lagna chart Jupiter being the 9th lord is also the 6th lord; for a Capricorn Lagna chart the 9th lord Mercury also happens to be the 6th house lord and for an Aquarius Lagna chart Mercury being the 5th house lord also owns the 8th house. A Yogakaraka is a joint lord of a Kendra as well as Trikona, if he happens to be related to a blemished Trikona lord, then the blemish does not influence the combination any way because auspiciousness of the Yogakaraka planet is so great that it eradicates the blemish.

If a Rajayogakaraka planet (the same lord of a Kendra and a Trikona) is related to another Kendra lord is not as powerful as when related to a Trikona lord.

In a Taurus Lagna chart if Saturn (the 9th and 10th lord) is related to Mercury (the 5th and 2nd lord), it is the best Yoga for Taurus Lagna.

In a Cancer Lagna chart, if Mars (the 5th and 10th lord) is related to the Moon or Jupiter the 6th and 9th lord will be the best Yoga for Cancer Lagna but Mars+Moon Yoga will have an edge over the others because the Moon is unblemished at all. Similarly in Taurus Lagna chart Mercury+Saturn Yoga will have an edge over Saturn+Sun Yoga but in Mercury+Saturn combination, Mercury is also a Maraka :

आरम्भो राजयोगस्य भवेन्मारकभुक्तिषु।
प्रथयंति तमारभ्य प्रायशो योगकारिण:॥

Initially Rajayoga results of Saturn+Mercury Yoga are felt but later Maraka results also acrue to the native.

In a Libra Lagna chart Saturn (the 4th and 5th lord) and Mercury (the 9th and 12th lord) form the best Yoga, if related. In a Leo lagna chart Mars+Jupiter combination will be less auspicious than Mars+Sun combination as Jupiter also owns the 8th house.

Example—In the chart of Swami Karpatri ji the Lagna is Cancer and Mars (a Yogakarka) aspects Jupiter the 9th lord but

5 Moon
3 Rahu
4 Mercury Sun Venus Jupiter
6
2
7
1
12 Saturn
8
10
9 Mars Ketu
11

Saturn			Rahu
			Lagna Sun Venus Mercury Jupiter
			Moon
Mars Ketu			

Jupiter does not aspect Mars therefore the exchange of aspects is partial. The 9th lord is exalted and the Rajayogakaraka Mars is in Jupiter's sign Sagittarius. Swamiji was a great saintly personality who commanded honour and respect.

Example—The Gemini Lagna chart here is peculiar as all the

4 Rahu Mars
2
5 Sun
3
1
6 Venus Saturn Mercury Jupiter
12
7 Moon
11
9
8
10

			Lagna
			Mars Rahu
			Sun
		Moon	Venus Saturn Jupiter Mercury

Kendra and Trikona lords occupy one sign.

The debiliatation of Mars conjunct Rahu and his aspect over the Moon considerably reduces the potential of the chart.

Rahu and Ketu as Yogakarkas –

यदि केन्द्रे त्रिकोणे वा निवसेतां तमोग्रहो।
नाथेनान्यतरेणापि सम्बन्धाद्योगकारकौ।।21।।

If Rahu or Ketu occupy a Kendra or a Trikona and by occupying a Kendra be related to Trikona lord or by occupying a Trikona be related to a Kendra lord then they become Yogakarakas.

Notes – A planet gives results by blending his own signfications with the significations of the house he occupies. Mere placement of Rahu or Ketu is not found auspicious as is said in **Jataka Parijata.**

क्रूरो दयाधर्मविहीनशीलो राहौ विलग्नोपगते तु रोगी।
केतौ विलग्नेऽति लुब्धः सौम्येक्षिते राजसमान भोगी।।

When Rahu is in the Lagna, the person will be bereft of compassion, virtues and will be afflicted by diseases. Ketu in the Lagna makes the person a miser. When aspected by a benefic, the person enjoys like a king.

Again,

भीरुर्दयालुरधनः सुतगे फणीशे केतौ शठः सलिलभीरुरतींव रोगी।

When Rahu is in the 5th house, the person is a coward. He is compassionate but will be poor. If Ketu is in the 5th house, one is wicked and will always be troubled by diseases.

But these are general results associated with natal astrology. Here we are concerned with the results in Dasas and Bhuktis due to ownership of houses.

Rahu and Ketu are shadowy planets and do not have orbs. They are simply the intersections of the paths of earth and the Moon. Thus, they are magnetic points always sticking to the qualities of the houses and planets they are conjunct with or the planets they are related with.

Rahu and Ketu being shadowy planets will act according to the house they occupy. If lord of the house is strong, they are strong and if weak, they are weak. Similarly if their dispositor is a Yogakaraka, they will function as Yogakarakas. Likewise they also acquire the auspicious and inauspicious characteristics of the planet conjunct to them.

Conclusively we can say—

(a) If Rahu and Ketu are alone—

  (i) In a Kendra they will be neutral while in a Trikona they will be auspicious.

  (ii) In the 7th or 2nd house they will function as Marakas.

  (iii) In the 3rd, 6th or 11th house they will be inauspicious.

  (iv) In the 12th house they will be neutral.

  (v) In the 8th house they will be direly evil.

(b) If conjunct with the planets—

  (i) In a Trikona with a Kendra lord, Yogakaraka.

  (ii) In a Kendra with a Trikona lord, Yogakaraka.

  (iii) In the 3rd, 6th or 11th house with their lords, inauspicious.

  (iv) With the 8th house lord inauspicious but auspicious if conjunct in the 8th house.

  (v) In the 2nd or 7th house with their lords, specific Marakas.

  (vi) In the 12th house with the 12th lord, neutral.

Example—In a Libra Lagna chart, if Rahu is in the 9th in Gemini, then Rahu functions as the 9th lord and more powerfully if associated with Mercury. If the same Rahu is in the 12th house alone then it will be neutral and if associated with Mercury in the 12th house then also it will be neutral being associated with the 12th house lord.

About Rahu and Ketu, earlier there was a Sloka:

यद्यद्भावगतौ वापि यद्यद् भावेशसंयुतौ।
तत्तत्फलानि प्रबलौ प्रदिशेतां तमोग्रहौ।।

In this context notes were given. It was also told how Rahu and Ketu behave when associated with other house lords. In the Sloka here the word सम्बन्ध or relation has been used, not the word संयुक्तौ or association. According to this text, relations are of four types but here only place or house relation has been considered. The reason perhaps is that Rahu-Ketu do not own any sign, therefore they can not form any relation except house occupation.

Thus, the Sloka simply means, if Rahu and Ketu in a Kendra are associated with a Trikona lord or in a Trikona are associated with a Kendra lord or are associated with a Trikona lord in a Trikona then only they are Yogakarakas. They are neutral in a Kendra even if with its lord. This has been elaborated at length earlier.

If Rahu in a Kendra is aspected by a Trikona lord even then it is be a mild Yogakaraka unless it does not occupy the sign of the aspecting planet. This is possible for Taurus Lagna if Rahu is in Aquarius in the 10th house and is aspected by Saturn from the Lagna, the 4th or 8th house, then it is aspected by 9th lord Saturn also. In this text the aspectual relation is only possible when the planet is aspected by his dispositor. Thus, Rahu-Ketu are devoid of mutual aspectual relation according to the text as they do not own any sign and also do not have a physical body and luminousity as well.

Example – In the chart hereunder Rahu in a Trikona is associated with a Kendra lord Mars therefore produces a Rajayoga.

Jupiter
5
3
Moon
2
Ketu
6
4
7
1
8
Rahu
Mars
Sat
9
10
Sun
Mercury
11
Venus
12

		Ketu	Moon
Venus			Lagna
Sun Mercury			Jupiter
	Rahu Saturn Mars		

But the association of Saturn as the 8th lord reduces the auspiciousness considerably which would have nullified only, if the 9th lord Jupiter would have joined the combination according to previous Sloka.

Extinction of Rajayoga—

धर्मकर्माधिनेतारौ रन्ध्रलाभाधिपौ यदि।
तयोः सम्बन्धमात्रेण न योगं लभते नरः॥22॥

If the lords of the 9th and 10th houses also own the 8th and 11th houses, a person does not enjoy any Yoga through their relationship.

Notes—Earlier it was stated that the combination of the 9th and 10th lords produces auspiciousness provided the other inauspicious lords do not afflict the combination. Inauspicious lords are the lords of the 3rd, 6th, 11th, 8th, 2nd and 12th houses. The 8th lord is supremely inauspicious and deadly evil, then come the lords of the 11th, 6th and 3rd houses in the reducing order of evil. The lords of the 2nd and 12th houses cause evil only in association with other evil or inauspicious house lords. The 8th lord and then the 11th lord are the most inauspicious or evil. The 3rd house lord is least inauspicious.

According to Maharishi Parasara, if a Kendra or Trikona lord also owns the 8th or 11th house, he cannot produce Yoga by any means as is said :

यो धर्मविद् धर्मविघातकोऽपि यः कर्मविन्नो व्ययमातनोति।
सम्बन्धमात्रेण तयोः कथं स्यात् धर्मस्य वा राज्यसुखस्य वृद्धिः॥

If a righteous person follows unrighteous path and another one who does not spend for righteous cause, when the two are united, how can they be auspicious for righteousness and expansion of kingly comforts ?

The above condition applies only when the malefics Mars and Saturn own the 11th house; if Venus is the 11th lord then this does not apply to him in full measure for Venus being a benefic is the only planet who can be a Kendra lord besides being the 11th lord.

Mars and Saturn owning the 3rd and 6th houses if are also jointly the Kendra and Trikona lords in a Rajayoga combination, they do not cause much inauspiciousness because the 3rd and 6th are weak houses for the evil. Some of the auspiciousness is still present in the combination.

The 2nd and 12th house lords joining the Kendra and Trikona lords combination do not cause any change in the Rajayoga results however this conjunction is good for auspicious results in such lord's Dasas and Bhuktis.

If the Kendra and Trikona lords are related and a third planet being the 8th or 11th house lord is related to one of the Yoga causing planet or a single Rajayogakaraka planet (as Saturn for Taurus Lagna), the Yoga causing property is not vanquished. The Yoga causing property is only depleted when the Kendra and Trikona lords also happen to be the 8th and 11th house lords at the same time. Here it should be clear that only the auspiciousness of the combination is destroyed however planet's individual results still occur.

The demand of the Sloka does not seems to apply verbatim because for none of the Lagna, the 9th and 8th lord and the 10th and 11th lords can be two planets. The language of the Sloka seems to have got corrupt with the passage of time. However, the essence should be, if the 9th lord being the 8th lord gets related with the 10th lord or the 10th lord being the 11th lord is related to the 9th house lord the greatly auspicious results or Rajayoga does not occur but fair amout of auspiciousness is still present.

Sri Vinayaka Sastri opines that for Aries and Gemini Lagnas no Yoga can occur through the relationship of Jupiter and Saturn as told above. He further says, for धर्मेश or the 9th lord we should consider all the Trikona lords and for कर्मेश or the 10th lord we should infer all the Kendra lords. A Trikona lord can never be the 11th house lord but a Kendra lord can be the 11th and 8th house lord. Therefore, he suggests that in a wider sense we should interpret it as, if the Kendra and Trikona lords happen to be the 8th and 11th lords, the Rajayoga is vanquished and one cannot enjoy the greatly auspicious results. Sri Sastri's views though have some depth, still we forward our discussion further.

In a Gemini Lagna chart if Mercury and Venus associate with or are related to the 3rd Trikona lord Saturn who also happens to be the 8th lord then will it be a Rajayoga ? The answer is that other Trikona lord is so auspicious that it can eradicate the evil of being the 8th or 11th lord. A Rajayogakaraka planet (a single lord of Kendra and Trikona) is also capable of this. For Gemini Lagna the relation of Saturn and Venus cannot produce Yoga for want of Kendra lordship. However the association of Mercury fulfils this need. Moreover Mercury being the Kendra and Trikona lord also helps in the eradication of the 8th house evil of Saturn.

In a Cancer Lagna chart the relation of Mars (a Kendra and Trikona lord) and Jupiter is a Rajayoga. So is the same combination for Leo Lagna for then Jupiter happens to be the 5th and 8th lord.

Example—Hereunder is Aquarius Lagna chart. Venus happens to be a Rajayogakaraka planet being the same lord of the 4th and 9th houses. Mercury is the lord of the 5th and 8th houses. In the Venus and Mercury combination, the evil acquired by Mercury for being the 8th lord is eradicated by Venus (Rajayogakaraka) and hence a Rajayoga arises.

12
11 Venus Mercury Jupiter
10 Sun
9 Ketu
1
2 Mars
8 Saturn
3 Rahu Moon
5
7
4
6

		Mars	Rahu Moon
Lagna Venus Mercury Jupiter			
Sun			
Ketu	Saturn		

Similarly, Mars-Saturn relation is a Rajayoga. Saturn the Lagna lord (a Kendra and Trikona) eradicates the evil of Mars for being the 3rd lord and hence a Rajayoga is given to arise.

इति लघुपाराशरी-जातकचन्द्रिकायाम् योगाध्याय: द्वितीय:।

Here ends the 2nd chapter on combinations of Planets in Laghu Parasari—Jataka Chandrika.

3

आयुर्दायाध्याय

On Longevity

Determination of Maraka Houses—

अष्टमं ह्यायुषः स्थानमष्टमादष्टमं च यत्।
तयोरपि व्ययस्थानं मारकस्थानमुच्यते॥23॥

The 8th house from the birth Lagna is called the house of longevity. The 8th from the 8th house is also likewise i.e., the 3rd house is also a house of longevity.

The 12th houses counted from these two houses are called Maraka (death-inflicting) houses.

Thus the 7th and 2nd houses in a horoscope are Maraka (death inflicting) houses.

Notes—There is no doubt that the 8th house is the house of longevity. The evil nature of the 8th lord has been discussed earlier. The 9th house is the most auspicious house; therefore the 12th house from it indicates its drainage which is the 8th house, the deadly evil house. The loss of life is the supreme loss i.e., death. Death is the supreme truth in this universe. One who takes birth has to die one day. Therefore, the most inauspicious in this universe is death, which falls under the domain of the 8th house of the horoscope. Out of all the houses in a horoscope one is the prime house and there are also secondary houses of it according to "Bhavat Bhavam" principle.

The secondary house is as much houses ahead of the prime house as the prime house is from the Lagna. The 5th is the house of intelligence therefore the 5th from the 5th i.e., the 9th house from the Lagna also signifies intelligence i.e., the 9th is the secondary house of intelligence. What is judged from the 5th house can also be judged from the 9th house secondarily. Similarly, the 8th from the 8th house i.e., the 3rd house from the Lagna is the secondary house of longevity.

The drainage houses for the 8th and 3rd houses are the 7th and 2nd houses respectively, which are the Maraka houses. As the houses of longevity are prime and secondary, so are the Maraka houses. Thus, the 7th house is the prime Maraka house and the 2nd house is the secondary Maraka house.

Pt. Vinayaka Sastri 'Betala' counts the 7th house as strong Maraka house. He argues :

निश्चितायुः स्थानव्ययत्वात्सप्तमस्याधिकबलवत्त्वं समुचितम्। आनुषंगिकायुःस्थान व्ययत्वाद् द्वितीयस्य तदपेक्षया न्यूनबलवत्त्वमप्युचितम्। इति

Some of the commentators of Laghu Parasari are at variance and promote the view that the 2nd house is the prime Maraka house. The text clears that the 7th house is a Maraka house without doubt as 'भाग्यव्ययाधिपत्येन रन्ध्रेशो न शुभप्रदः'

Venus is considered most inauspicious in Maraka context. According to Bhavartha Ratnakara :

मेषलग्ने तु जातस्य धनसप्तमनायकः।
शुक्रः करोति निधनमिति ज्यौतिषिका विदुः।।

Bhavartha Ratnakara follows Parasara principles where Mars is not considered as Maraka for Taurus Lagna though he becomes the 7th and 2nd houses lord:

तुलालग्ने तु जातस्य धनसप्तमनायकः।
न करोति कुजः पापः निधनं तु न संशयः।।

Venus acquires the worst Kendradhipatya Dosha; evil due to quadrangular lordship because he is also the Karaka of the 7th house. Being the 2nd and 7th lord for Aries Lagna his results

are to be decided on 7th house lordship. Hence he is a deadly Maraka.

Contrary to this Mars a natural malefic also owns the 7th and 2nd houses for Libra Lagna. But he does not acquire Kendradhipatya Dosha and becomes neutral for being a Kendra, the 7th house lord. Hence Mars is not considered severe Maraka for Libra Lagna.

Concluding, we can say that the 7th house is prime Maraka house.

For Cancer Lagna Saturn is considered Maraka as he owns the 7th house besides being lord of the 8th house.

On Determination of Maraka Planets –

तत्राप्याद्यव्ययस्थानादुत्तरं बलवत्तरम्।
तदीशितुस्तत्र गताः पापिनस्तेन संयुताः॥24॥
तेषां दशाविपाकेषु संभवे निधनं नृणाम्।
तेषामसम्भवे साक्षाद् व्ययाधीशदशास्वपि॥25॥

Out of the two Maraka houses first one is more powerful than the other; death occurs in the Dasa of their lords. If malefic planets occupy these houses in conjunction with Maraka lords, death occurs in the Dasas of these malefic planets. If death does not occur in the Dasas of these malefics then it occurs in the Dasa Bhukti of the 12th house lord.

Notes – The word आद्य in Sloka 24 is interpreted in two ways. If counted from the Lagna first Maraka house is the 2nd house. Therefore some argue that it should be the stronger Maraka house.

In Sloka 23, the 8th house is taken first then following the words अष्टामादष्टम, the 3rd house becomes the secondary house of longevity. Therefore the word आद्य should not be interpreted in relation to the Lagna rather it should be interpreted in relation to the 8th house and thus 7th house becomes the stronger Maraka house.

Natural benefics Jupiter, Venus, Mercury and the Moon when own Kendra houses acquire Kendradhipatya Dosha and this Dosha is particularly effective when these planets being the 7th lord occupy the 7th or the 2nd house. The malefics conjunct with

these Marakas can cause death in their Dasas or Bhuktis. The Maraka planets can cause death in their Dasas or Bhuktis and this is particularly true when they occupy Maraka houses. When death occurs, the following Sloka illustrates —

मारकस्य दशाकाले मारकस्थस्य पापिनः।
पाके पापयुजां पाके संभवे निधनं दिशेत्।।
असंभवे व्ययाधीशदशायां मरणं नृणाम्।
अभावे व्ययभावेशसंबंधिग्रहभुक्तिषु।।
तदभावेऽष्टमेशस्य दशायां निधनं पुनः।
एतद्दशांतर्भुक्त्यादौ विचार्यैव मृतिं वेदत्।।

The malefics related with Maraka planets can cause death. The relationship here does not mean four pronged relationship but only conjunction is intended because the word 'सुंयता' is used in the Sloka. Now who are the malefics. Here in the text the Trishadaya lords have been decleared inauspicious while the 8th lord is termed as greatly inauspicious or deadly evil.

Pt. Vinayaka Sastri holds that the word **पापिन्** is used instead of **पाप** in the text therefore inauspicious planets declared in the text cannot be taken here. The word **पापिन्** here is specific for the natural malefics (Mars, Saturn, Mercury conjunct malefics, the weak Moon and Rahu) who are debilitated, in enemy sign, combust, conjunct malefics, being malefics also own evil or inauspicious houses etc. When these **पापिन्** or malefics conjunct the Marakas, can be death inflicting or can cause death in their Dasa Bhuktis. If these do not cause death in their Dasa-Bhuktis then the 12th house lord from the Lagna comes into the picture, if being a malefic he is in the above stated degradations and is placed in a Maraka house or conjuncts a Maraka. Serialising the Marakas in descending order —

(i) The 7th house lord and associated malefics.
(ii) The 2nd house lord and associated malefics.
(iii) The 12th house lord from the Lagna and associated malefics.
(iv) Planets related the 12th lord.

(v) Debilitated, combust or enemy sign placed planets who occupy Maraka houses.

(vi) Only malefics

(vii) The 8th house lord.

According to **Jataka Chandrika** following planets happen to be Marakas in descending order –

(i) The 2nd house lord.

(ii) Malefic occupying the 2nd house.

(iii) The 7th house lord.

(iv) Malefic occupying the 7th house.

(v) Malefic conjunct the 2nd house lord.

(vi) Malefic conjunct the 7th house lord.

(vii) The 8th house lord.

(viii) The 3rd or 8th house lord if conjunct the 2nd or 7th house lord.

(ix) Saturn conjunct Maraka planets.

(x) The 6th house lord.

(xi) The weakest planet in the horoscope.

Firstly most important is to fix the longevity according to the principles set forth in standard works like **Brihat Parasara Hora Sastra, Brihat Jataka, Jataka Parijata** etc., Parasara says :

अल्पायुमध्यमपूर्णायुः प्रमाणमिह योगजम्।
विज्ञाय प्रथमं पुंसां मारकम् परिचिन्तयेत्।।

After fixing the span of longevity one should determine which Maraka Dasa-Bhukti operate at the end of that span of longevity and that Maraka Dasa-Bhukti will terminate life. The Maraka Dasa-Bhuktis in operation earlier to these will only cause diseases, sorrows and other troubles.

Now what is span of longevity ? The short longevity span is upto 32 years, the medium is upto 64 years and the long is upto 96 years. For the calculations of longevity readers may go through **Judgement of Longevity** by D. P. Saxena, published by **M/s Ranjan Publications.**

Maharishi Jaimini suggests to calculate the life span by the Lagna lord and the 8th lord; the Moon and the Lagna; and the Lagna and Hora Lagna.

Suppose the birth is in Virgo at 28 Ghatis after sunrise. Multiply 28 by $\frac{2}{5}$ we get $\frac{56}{5} = 11\frac{1}{5}$. Count eleven signs from Virgo which are the Hora signs passed i.e., the signs passed are upto Cancer. $\frac{1}{5}$ is in Leo. Thus Leo is Hora Lagna.

Jaimini Sutras by **Prof P.S. Sastri** is the most complete and authentic work in this respect. Suggestions for longevity based on the Lagna and the 8th lord are—

Long span	**Medium span**	**Short Span.**
Cardinal Lagna Lord Cardinal 8th lord	Cardinal Lagna Lord Fixed 8th lord	Cardinal Lagna lord Dual 8th lord
Fixed Lagna lord Dual 8th lord	Fixed Lagna lord Cardinal 8th lord	Fixed Lagna Lord Fixed 8th lord
Dual Lagna Lord Fixed 8th lord	Dual Lagna lord Dual 8th lord	Dual Lagna lord Cardinal 8th lord

In the above table **Cardinal Lagna lord means the Lagna lord occupying a cardinal sign,** similarly **dual Lagna lord means the Lagna lord in dual sign** and so on. Both the Lagna lord and 8th lord's pair is judged. Thus three tables for the lagna lord and 8th lord; the Lagna and Hora Lagna; the Moon and Lagna should be prepared and judged as above. Some scholars take Saturn and Moon instead of the Moon and Lagna. The table given above is a specimen. The span of longevity arrived at by the two or three pairs should be adopted. If all the three pairs show differently then the life span should be fixed finally by the Lagna and Hora Lagna.

If the Lagna lord is friendly to the Sun then long life may be anticipated, if neutral then medium and if enemy then short life.

This view of Sarvartha Chintamani is unacceptable, for then all the natives born in the signs of Saturn and Venus will be short lived.

Many other Yogas on longevity are scattered through out the astrological classics and majority decision should be adhered to.

Suppose there are many Yogas in favour of medium longevity then the termination of life will occur near to the extreme end i.e., near to 64 years as the medium life span starts at 32 years and extends upto 64 years.

Yogas extending Longevity—

(i) The strong Lagna—Lagna lord and the Moon—Moon sign lord.

(ii) Benefic aspects or conjunctions to the above four.

(iii) The Lagna lord and the Moon sign lord in occupation of a Kendra, Trikona, the 2nd, 11th or 8th houses.

(iv) Malefics occupying the 3rd, 6th and 11th houses.

(v) Jupiter or Jupiter and the Moon conjunction in the Lagna.

(vi) The Lagna and 8th lords in conjunction.

(vii) The Lagna and 8th lords in exaltation, own or friendly signs.

(viii) The Lagna lord, Jupiter and Venus occupying a Kendra or Trikona.

(ix) The Lagna and 8th lords be mutually friends, strong and be in the cardinal signs.

(x) The Kendra and Trikona lords be strong.

With the strength of above houses and planets one is well to do, fortunate and discriminative. These qualities make one to go for purposeful living and thus increase in the longevity is achieved.

Yogas depleting Longevity—

(i) The weakness of the Lagna, Lagna lord, the Moon and the Moon sign lord.

(ii) Afflications of the lords at (i) or their placement in Trishadaya houses.

(iii) Birth in Mrityu Bhagas or in junction of signs.

(iv) Birth in bad omens on 14th or 15th day of dark fortnight.

(v) The Moon in Mrityu Bhagas afflicted in a Kendra or 8th house.

(vi) Malefics in Kendra, Trikona or the 8th house.

Thus by balancing the good and bad Yogas, the longevity span be fixed and Dasa Bhukti of Maraka be determined.

Example – Let us study the chart of late Prime Minister Indira Gandhi.

(i) The Lagna lord Moon is friendly to the Sun = Long life.

(ii) The Lagna and Lagna lord, the Moon and the Moon sign lord are strong = Long life.

(iii) The Lagna lord and the Moon sign lord in a Kendra = Long life.

(iv) The Lagna and the Moon afflicted by Saturn = Loss of longevity.

(v) Natural malefics in Kendra and Trikona = Loss of longevity.

These indicate death immediately after the start of long life span.

According to Jaimini system the Lagna lord and 8th lord and the Lagna and the Moon indicate long life. The two negative factors above indicate death with in few years of the start of long life span.

Mars 5
3 Ketu
4 Saturn
2 Jupiter
6
7
1
8 Sun Mer
9 Venus Rahu
10 Moon
11
12

		Jupiter	Ketu
	Birth 19-11-1917		Lagna Saturn
Moon			Mars
Venus Rahu	Sun Mercury		

She got Saturn's Dasa commenced in February, 1970. Saturn is undoubtedly a Maraka for his afflictions to the Lagna and his Dasa also falls at the proper death period.

If Saturn himself happens to be a Maraka then he inflicts death in his or other planet's Dasa-Bhukti which in characteristics is similar to Saturn. In Saturn's Dasa, Rahu's Bhukti commenced in September 1983. Previous to Rahu's Bhukti were Bhuktis of Mars and the Moon which are Yogakarakas. Next Bhukti to Rahu's is of Jupiter who being a Trikona lord could not have killed. Therefore Rahu's Bhukti was Maraka Bhukti. Her death occured on 31 October 1984 in Saturn Dasa and Rahu Bhukti when Saturn in transit was passing through the 4th house and was conjunct with the transit Sun.

Saturn's Dasa, Rahu's Bhukti would not have killed Mrs. Gandhi if it had occured at medium life span.

Other Maraks Planets—

अलाभे पुनरेतेषां सम्बन्धेन व्ययेशितुः।
क्वचिच्छुभानां च दशास्वष्टमेशदशासु च॥26॥
केवलानां च पापानां दशासु निधनं क्वचित्।
कल्पनीयं बुधैर्नृणां मारकाणामदर्शने॥27॥

If the Dasas of earlier told Marakas do not fall with in the calculated longevity span i.e., the Dasas of the 7th, 2nd lords; the malefic planets conjunct with them; malefics occupying Maraka houses and of the 12th lord from the Lagna do not fall with in the calculated longevity span then death occurs in the Dasa Bhuktis of the planets related to drainage house lord (7th lord) of the 8th house or the planet related to the 2nd house lord.

If that also does not fall in the longevity span then death occurs in the Dasa Bhuktis of the planets like the 8th house lord.

Otherwise, death occurs in the Dasa Bhukti of the auspicious planets that are debilitated, combust etc.

If still death does not occur then it occurs in the Dasa Bhuktis of inauspicious planets which are the 11th, 6th and 3rd house lords.

Notes—Slokas 24 and 25 and present two Slokas are very important and their interpretation should be clearly borne in

mind. In this text malefics mean natural malefics like Mars, Saturn, Rahu the Sun, the Moon with deficient rays and malefic associated Mercury and the rest are natural benefics.

The lords of auspicious houses are auspicious for the material benefits and the lords of inauspicious houses are termed as inauspicious in this respect. These are the terms used in this text for various planets according to their lordships.

Now Yoga producing ability and Maraka property are two different characteristics of the same planet and function simultaneously though these are contrary to each other. In other words the same planet can function in two different ways at the same time.

Now let us understand various terms used in four Slokas including preceding two slokas—

तद्वीशितुस्तत्रगताः

Consider the 7th lord, the 2nd lord, Venus with Kendradhipatya Dosha, Kendrapati Jupiter and then the 12th house lord in Maraka context first, in the reducing order of strength. These occupying the Maraka houses are first grade Marakas.

पापिनः

When the above planets occupy places other than Maraka houses should acquire further maleficence like debilitation, combustion, association with inauspicious planets, deposition in enemy signs etc. to become second grade Marakas. One who acquires manifold maleficence of the type acquires more Maraka evil.

साक्षाद् व्ययाधीशदशास्वपिः

If the Dasa-Bhuktis of the above Marakas do not fall in longevity span then look out if the 12th house lord occupies a Maraka house, to be a Maraka. To be a Maraka, he will have to acquire evils further like debilitation etc. if he occupies houses other than Maraka houses.

तेन संयुताः

If the Dasa-Bhuktis of all the above planets do not fall in the longevity span then consider the following order—

(i) The planets in Maraka house conjunct the 7th lord or have acquired the evils like debilitation, combustion etc.

(ii) The planets in Maraka houses conjunct the 2nd lord or are aspected by evil planets in debilitation etc.

(iii) Similarly the planets in the above houses conjunct with Kendra lords Jupiter, Venus etc.

(iv) Similarly the planets in the above houses conjunct with the 12th house lord.

In these planets, the strongest ones whose Dasa-Bhuktis fall in the longevity span will be Marakas.

सम्बन्धेन व्ययेशितुः

If the Dasa-Bhuktis of all the above planets do not fall in the calculated longevity span then consider the following order—

(i) The planets in Maraka houses who are related with the 7th house lord by four pronged relationship or have acquired evils like debilitation, combustion etc.

(ii) The planets related to the 2nd house lord and placed in the state as in (i).

(iii) The planets related to the Kendra lords Jupiter and Venus and placed in the state as in (i)

(iv) The planets related to the 12th lord and placed in the state as in (i).

अष्टमेश दशासु च

If the Dasa-Bhuktis of all above planets do not fall in the calculated longevity span then consider the following order—

(i) The 8th lord occupying the Maraka house or elsewhere be with evils like combustion, debilitation, in enemy sign etc.

(ii) The 11th lord occupying the Maraka house or elsewhere be in the state as in (i).

(iii) The 6th lord occupying the Maraka house or elsewhere be in the state as in (i).

(iv) The 3rd lord occupying the Maraka house or elsewhere be in the state as in (i).

क्वचिच्छुभानां च

If the Dasa-Bhukties of all the above planets do not fall in the calculated longevity span then follow the order hereunder –

(i) Any auspicious planet occupying the Maraka house.

(ii) Any auspicious planet who has acquired the evils like deblitation, combustion etc.

केवलानां च पापानाम्

If the Dasa-Bhuktis of the above order also do not fall in the calculated longevity span then adopt following last order –

(i) The 8th lord wherever he is and even if in exalted state he is.

(ii) The 11th house lord.

(iii) The 6th house lord.

(iv) The 3rd house lord.

The Marakas indicated here are in the reducing order of the Maraka evil. If the Maraka Dasa-Bhukti is noticed in the top order then we need not proceed further.

As single Trikona lord cannot bestow Rajayoga in the same way single Maraka cannot inflict death, only inflicts adverse results. To inflict death he has to relate himself with some malefic. If a Maraka planet i.e., the 7th or 2nd house lord is associated with a malefic, he forms a first grade Maraka combination. In chapter on Preliminaries it is said –

केन्द्राधिपत्यदोषस्तु बलवान् गुरुशुक्रयोः।
मारकत्वेऽपि च तयोर्मारकस्थानसंस्थितिः॥

As Kendra lords Jupiter and Venus are strong Marakas particularly if occupying the 7th house, next in order are Mercury and the Moon. If malefics like Mars, Saturn and the Sun own the 7th house they do not become Marakas as they leave their maleficence by owning a Kendra, thus become neutral and are simply adverse in their Dasa-Bhukti. If Jupiter or Venus as Kendra lords occupy the 7th house in conjunction with malefics then they become Marakas jointly and surely in their respective

Dasa-Bhukti. If both related the other way and not in the 7th house then Maraka results are anticipatory, however they inflict evil results in their Dasa-Bhukti.

Example – In Gemini Lagna chart, if Jupiter-Saturn, Jupiter-Mars or Jupiter-Sun are in the 7th house, the native will die in the Dasa of Jupiter and in the Bhukti of Saturn or Mars. Death is also possible in Jupiter's Dasa and Sun's Bhukti as the Sun is the 3rd house lord and is inauspicious. Conjunctions of the 3rd or 8th lord with a Maraka is not good in longevity context.

According to next sloka –

मारकैः सह सम्बन्धात् निहन्ता पापकृच्छनि।
अतिक्रम्येतरान् सर्वान् भवत्येव न संशयः॥

Saturn conjunct with Maraka, pushes Maraka behind and himself becomes Maraka. In the above example Saturn Dasa and Jupiter Bhukti is more death inflicting than Jupiter Dasa Saturn Bhukti.

If the Dasa-Bhukti are of the 7th and 2nd house lords and Saturn crosses over the natal Sun, death occurs.

Speciality of Saturn as Maraka –

मारकैः सह सम्बन्धात् निहन्ता पापकृच्छनिः।
अतिक्रम्येतरान् सर्वान् भवत्येव न संशयः॥28॥

If Saturn is related to Maraka planets then he himself becomes prime Maraka setting aside classical Marakas, there is no doubt about it.

Notes – In the Sloka पापकृत शनि means inauspicious or evil Saturn. According to this text any planet becomes inauspicious or evil when he owns the 3rd, 6th, 8th or 11th house. If these house lords become Karakas by relationship with auspicious planets they are productive of great auspiciousness out of the Yoga formed. If this Saturn owning Trishadaya houses is related to an auspicious Maraka planet, he should produce good but he does not do so, instead inflicts death. According to Sloka such Saturn certainly inflicts death though related to an auspicious planet.

To clarify this the text contains a sloka –

आरम्भो राजयोगस्य भवेन् मारकभुक्तिषु।
प्रथयन्ति तमारभ्य क्रमशः पापभुक्तयः।।

Example – In Virgo Lagna chart Saturn owns the 5th and 6th houses. If Saturn is related to the 4th and 7th lord Jupiter he must produce good results but according to example Sloka, he will initially give Yoga results and then in the end he will inflict Maraka results.

If Saturn is not related to Marakas then Marakas will function in a normal way and the strongest of them will inflict death but Saturn even if weak is related to Marakas then he himself will become strongest Maraka to inflict death.

Saturn being the 7th lord is also the 8th lord for Cancer Lagna therefore he is a strong Maraka. If he is located in the 7th house he is very very strong in this context or is related to Marakas who are debilitated or combust.

The text is silent about Rahu-Ketu but Susloka Sataka says –

राहुश्चेदथवा केतुर्धने कामे व्यायाष्टमे।
मारकेशान्मदे वापि मारकेशेन वा युतः।।
मारकः स तु विज्ञेयो दशास्वन्तर्दशासु च।
त्रिषडायेऽपि कष्टाय पापसम्बन्धकृत्तथा।।

If Rahu or Ketu is placed in the 2nd, 7th, 8th or 12th house or is in the 7th from Maraka planets or is conjunct a Maraka planet, it becomes a Maraka in its Bhukti. If Rahu is conjunct with evil planets in the 3rd, 6th or 11th house it becomes a Maraka.

In the chart of Mrs Indira Gandhi Rahu is conjunct inauspicious Trishadaya lord Venus in the 6th house. Mrs Gandhi was killed in Saturn's Dasa and Rahu's Bhukti.

In this Sloka the word सम्बन्धात् has been used which indicates, if Maraka planet is not in his house and being placed elsewhere is related to Saturn or Maraka is in Maraka house and Saturn is related to him by one of the four pronged relationships even then Saturn becomes prime Maraka.

Example – The chart hereunder is of one of the villains of 2[nd] world war, Benito Mussolini. He died in Saturn's Dasa, Jupiter

1	Ketu
2	Saturn Moon Mars
3	Jupiter
4	Sun Venus Mer
5	
6	
7	Rahu
8	
9	
10	
11	
12	

	Ketu	Saturn Moon Mars	Jupiter
	Birth 29-6-1883		Sun Venus Mercury
	Lagna	Rahu	

Bhukti. Saturn occupies the 7[th] house a Maraka house and Jupiter the other Maraka occupies the 8[th] house.

It must be borne in mind, if Saturn occupies any of the Maraka house or acquires Maraka evil we should not wait for his Dasa leaving aside all other Marakas and longevity span. Longevity span is important. If Saturn's Dasa or Bhukti fall in the longevity span then he will kill in preference to other Marakas.

इति लघु पाराशरी–जातक चन्द्रिकायाम् आयुर्दायाध्याय: तृतीय।।

Here ends the 3[rd] chapter on longevity in Laghu Parasari-Jataka Chandrika.

4

दशाफलाध्याय:

Dasas & Bhuktis of Planets

Special Rule for Dasa Results—

न विशेयुर्ग्रहा: सर्वे स्वदशासु स्वभुक्तिषु।
शुभाशुभफलं नृणामात्मभावानुरूपत:॥29॥

All the planets do not confer their full auspicious, inauspicious or Maraka results during their Dasas and in their own Bhuktis in them. But they confer only ordinarily such results in their Dasas and Bhuktis.

Notes—In this Sloka a general principle has been propounded that planets do not give entire results of their house ownership in their Dasas and own Bhuktis i.e., when the Dasa and Bhukti lord is one and the same planet, he does not give his entire results due to ownership during his own Dasa-Bhukti. The word आत्मभावनुरूप is used in a wider pretext i.e., the Dasa lord's sign occupation, house ownership, his aspects, aspects over him, relationship with other house lords, his own natural characteristics, debilitation, exaltation, Karkatwa etc., all these good and evil states of the planet collectively and comprehensively are included in the word. आत्मभावनानुरूप। Therefore a planet does not give his entire आत्मभावानुरूप results in his own Dasa-Bhukti however a few results can still be experienced.

The above Sloka tells us the peculiarity of Dasa lord's own Bhukti. Every planetary Dasa starts with its own Bhukti or Antardasa. Thus, the Sun's Dasa commences with his own Bhukti spreading over a period of 3 months and 18 days.

The substance is that the whole of the auspicious or inauspicious results of a planet cannot be expected in his own Bhukti when his Dasa has commenced. Suppose in a chart Jupiter owns the 9th house. It should not be proclaimed immediately that the most fortunate period would be Jupiter's Bhukti in Jupiter's Dasa. But as Sri Vinayaka Sastri says—ततोऽल्पं तु दिशेदेव i.e., results in own Bhukti will only be to some extent. When a planet gives his entire results will be told in the Slokas to follow.

आत्मसम्बन्धिनो ये च ये वा निजसधर्मिणः।
तेषामन्तर्दशास्वेव दिशन्ति स्वदशाफलम्॥30॥

The planets produce results characteristic to them in the Bhuktis or Antardasas of planets related to them and similar to them in characteristics and quality.

Notes—Whatever we have studied in the text upto now, we can say that the Yogakaraka planet gives his greatly auspicious results in his Dasa.

The Maraka, evil or inauspicious planet inflicts his Maraka evil or inauspicious results in his Dasa. This is logically certain.

But the Dasa period is spread over a long period. The auspicious, Yogakaraka, inauspicious, Maraka etc. results then cannot be possibe through out the long Dasa period. This Sloka and Slokas yet to be studied form the delineation methods for such intricacies.

Suppose Mars is a Yogakaraka for cartain Lagna but then Mars cannot show his greatly auspicious results continuously in his 7 years Dasa period. We have to fractionalise this period into Bhuktis of various सधर्मी Sadharmi and सम्बन्धी Sambandi planets etc. of the Dasa lord Mars as is stressed in this Sloka. The clue for सम्बन्धी and सधर्मी lies in the verse—

प्राप्ते सम्बन्धिवर्गे वा सधर्मिणि समागते।
स्वाधिकारफलं केऽपि दर्शयन्ति दिशन्ति च॥
इति संदृश्यते लोके तथा ग्रहगणा अपि।
सम्बन्ध्यन्तर्दशास्वेव दिशन्ति स्वदशाफलम्॥

When our relatives and friends or people of our position and capacity assemble at our home, we display our capacity and status honouring and respecting them to our utmost ability and when they leave, we return to our normal life course. Similarly planets display their results to fullest extent in their own Dasas and Bhukties of their (सम्बन्धी) Sambandhi and (सधर्मी) Sadharmi planets.

Now who are आत्मसम्बन्धी and सधर्मी planets. आत्मसम्बन्धी, Atma-sambandhi are those planets, who are friends or both of them are debilitated or both of them are exalted. The Sun and the Moon, the Sun and Mars, the Sun and Jupiter, Mars and Jupiter, Mercury and Venus and Venus and Saturn are friends. Therefore, they are Atma-sambandhis. Venus and Saturn are fast friends i.e., in charts where Saturn is a Kendra lord, Venus is also a Kendra lord and where Venus is a Trikona lord, Saturn is also a Trikona lord.

Sadharmis are the planets with the same character. Character means what? Character means Yogakarkatwa, auspiciousness, inauspiciousness, neutrality, Maraka property, owning Kendras owning Trikonas, owning Trishadayas and owning the 2nd and 12th house. The lords of one unit are Sadharmis. Sadharmis due to houses are –

(i) The lords of Lagna and 7th houses,
(ii) the lords of 2nd and 12th houses,
(iii) the lords of 3rd and 11th houses,
(iv) the lords of 4th and 10th houses,
(v) the lords of 5th and 9th houses, and
(vi) the lords of 6th and 8th houses are Sadharmis.

Thus, the classification of planets be done and results be anticipated keeping the following points in mind –

(i) In a planet's Dasa, his own Bhukti does not fully yield

planet's results though he may be a Yogakaraka or Maraka. If the planet is a Yogakaraka his results due to this character are not experienced though some auspiciousness is there. Similarly a Maraka cannot kill but can pile up adversities to some extent.

(ii) In the Dasa of a Yogakaraka planet his full results occur in the Bhukti of other Yogakaraka i.e., auspicious and Atma-Sambandhi planet, who is related to the Dasa lord.

(iii) In the Dasa of a Maraka planet whenever there is Bhukti of other Maraka or Atma-sambandhi planet death occurs, if the longevity span expires, otherwise very evil results are certain to occur.

(iv) In the Dasa of a Yogakaraka planet, in the Bhukti of a Maraka planet and vice-versa, mixed results occur which are neither auspicious nor inauspicious. This point has been discussed extensively under the notes on Sloka 19.

(v) In these Bhuktis of planets whichever Bhukti lord is most intimate to the Dasa lord under the pretext of the terms सधर्मी Sadharmi and आत्मसम्बन्धी Atma-sambandhi that planet's Bhukti will exclusively give Yogakaraka or Maraka results leaving the other Bhuktis next in preferential order e.g. —

Yogakaraka's Dasa + Strong Yogakaraka's Bhukti = great auspiciousness.

Maraka's Dasa + Strong Maraka's Bhukti = deadly inauspicious results.

Yogakaraka's Dasa + Maraka's Bhukti = Mixed results.

Thus, a balance has to be maintained in results of Dasa and Bhukti relationships. Under the notes on Slokas 18 and 19 it was made clear that an ordinary Bhukti that is sandwitched between two auspicious or two inauspicious Bhuktis will give results respectively in accordance to the Bhuktis adjacent to it.

Bhukti Lord Neutral in characteristics to Dasa lord—

इतरेषां दशानाथविरुद्धफलदायिनाम्।
तत्तत्फलानुगुण्येन फलान्यूह्यानि सूरिभिः॥31॥

The learned should depict discriminatively the results of Bhuktis of planets who are not related and are of contrary characteristics (Viruddha-dharmi) to the Dasa lord in accordance with their above natures.

Notes—All the planets can be classified in two categories according to their relation with the Dasa lord—

(i) Related planet

(ii) Unrelated planet

These can be further classified into three categories:

(i) With same character (Sadharmi)

(ii) With contrary character (Asadharmi)

(iii) Netural characteristically (Anubhaya-dharmi)

Elaborating these more explicitly—

Sadharmis are :

A Yogakaraka to othere Yogakaraka, an auspicious planet to other auspicious planet, a neutral to other neutral, a Maraka to other Maraka and an inauspicious to another inauspicious planet.

Viruddha-dharmi or Asadharmi are :

A Yogakaraka and an inauspicious planet, an auspicious and inauspicious, an auspicious and evil, a Yogakaraka and Maraka and an auspicious and Maraka planet.

Anubhaya-dharmis are :

A Maraka planet and an inauspicious planet, an inauspicious and neutral and a Maraka and a neutral planet.

Following table shows the results—

Dasa Lord	Bhukti lord	Nature of Results
Same	Related Sadharmi	Exclusive Dasa lord's results
"	" Anubhaya-dharmi	Reduced Dasa lord's results
"	" Viruddha-dharmi	Very few Dasa lord's results
"	Unrelated Sadharmi	Dasa lord's results
"	" Anubhaya-dharmi	Mixed results
"	" Viruddha-dharmi	Less mixed results than above.

If a Trikona lord is unrelated to a Trishadaya lord then in Trikona lord's Dasa, the Trishadaya lord's Bhukti will give results according to फलानुगुणता i.e., according to the nature of two lords, the results will be mixed results, more of the stronger planet.

If a Trishadaya lord is related to a Trikona lord or a Trikona lord is related to the 8th lord then in the Dasa of Trikona lord and Bhukti of Trishadaya lord or 8th lord there will be very few Trikona lord's results and mixed results will be there because the Trishadaya lord is not a Kendra lord. Similar will be the results in the Dasa of Trishadaya lord and Bhukti of Trikona lord i.e., initially good results and bad later on or vice-versa.

In the Dasa of Yogakaraka and the Bhukti of unrelated Anubhaya-dharmi initially there will be auspicious results first and later mixed or neutral results.

In the Dasa of Maraka and the Bhukti of unrelated Anubhaya Dharmi, first there will be inauspicious results and later mixed or neutral results.

According to this text all the results of Dasas and Bhuktis depend on relationships, characteristics of planets and फलानुगुणता i.e., the result which is arrived at by the judicious application of principles.

Results of Kendra and Trikona lord's Dasa Bhuktis—

स्वदशायां त्रिकोणेशभुक्तौ केन्द्रपतिः शुभम्।
दिशेत् सोऽपि तथा नो चेदसम्बन्धेन पापकृत्॥32॥

A Kendra lord produces auspicious results in his Dasa and in a Trikona lord's Bhukti, if both are related. Similarly a Trikona lord produces auspicious results in his Dasa and Kendra lord's Bhukti, if both are related. If both are blemished and related feeble auspicious results occur and not related inauspicious results occur.

Notes—The relation of Kendra and Trikona lords produce auspicious results. This is undoubtedly true. The Dasa of one Yogakaraka and Bhukti of another Yogakaraka are productive of greatly auspicious results certainly. Kendra is Vishnu-sthana while Trikona is Lakshmi-sthana, therefore Yoga of Vishnu and

Lakshmi bestows every thing auspicious in this material world.

If the Kendra lord and Trikona lord both are unblemished then it is the Yoga of top order. Here unblemished means the other signs of the two lords do not fall in inauspicious houses. By owning inauspicious houses both lose Yoga producing capacity to a great extent. The word evil is more appropriate for पापकृत Kendra lord.

An evil Kendra lord in his Dasa and unblemished Trikona lord's Bhukti bestows auspiciousness. Who is an evil Kendra lord? Jupiter, Venus and Mercury if become Kendra and Trishadaya or 8th lords at the same time then they are termed as evil Kendra lords. This evil is more with these benefics due to Kendradhipatya Dosha. If Saturn and Mars are such evil Kendra lords then their evil is not of the order of benefics because no Kendradhipatya Dosha evil occurs to Saturn and Mars. In this sloka the word पापकृत or evil applies only to Kendra lords.

For Trikona lords who become Trishadya lords or 8th lord at the same time, the word सदोष or blemished is more appropriate. An evil Kendra lord and blemished Trikona lord cannot produce auspiciousness in their respective Dasa Bhukti.

This has been discussed earlier under Sloka 15 of this text. Discriminatively we can conclude –

(i) If only malefic Kendra lord gets related with unblemished Trikona lord, they will be greatly auspicious in their Dasa Bhukti. The word unblemished indicates that the planet should not additionally be lord of inauspicious houses.

(ii) If a malefic planet owning a Kendra is further eviled by owning an inauspicious house or a such benefic Kendra lord is related to an unblemished Trikona lord then also the results will be geatly auspicious but less than those at (i).

(iii) If only a malefic Kendra lord is related with a Trikona lord which is blemished by owning an inauspicious house, the results are similar to those at (ii).

Here ownership of inauspicious houses only reduces the intensity of Yoga. The Yoga is basically generated on account of relationship. Other planetary debilities like combustion, enemy

sign placement, debilitation etc. are the prime factors that adversely affect planet's ability to do any good and the Yoga is almost destroyed in that case. In this text we are only concerned with the behaviour of planets due to house lordships in their Dasas and Bhuktis.

(iv) If both the Kendra and Trikona lords are blemished and are related then very ordinarily auspicious results will occur in their respective Dasa-Bhukti.

(v) If both the Kendra and Trikona lords are unblemished and are unrelated then also ordinarily auspicious results will occur in their respective Dasa-Bhukti. These results will not be due to the relationship but simply for not being blemished.

(vi) If one of the Kendra or Trikona lord is blemished and both are unrelated then auspicious results are meagre rather almost nil in their respective Dasa-Bhukti.

(vii) If both the Kendra and Trikona lords are blemished and are not related then the results will be inauspicious in their respective Dasa-Bhukti, there can be no doubt about it.

Example—In the chart hereunder Venus and Jupiter are conjunct in the Lagna. The 9[th] lord Jupiter is blemished being the 6[th] lord while Venus is endowed with the evil of Kendradhipatya

Mars 5
3
6 Rahu
Venus 4 Jupiter
2 Sun Saturn Mer
7 Moon
1
8
10
12 Ketu
9
11

Ketu		Sun Mercury Saturn	
	Birth 29-6-1883		Venus Jupiter Lagna
			Mars
		Moon	Rahu

Dosha and of being the 11[th] lord. As both the Kendra and Trikona lords are related and also both are blemished and eviled therefore

very feebly auspicious results will occur in their respective Dasa-Bhukti.

Blending of Yogakaraka and Maraka Dasa-Bhuktis –

आरम्भो राजयोगस्य भवेन्मारकभुक्तिषु।
प्रथयन्ति तमारभ्य क्रमशः पापभुक्तयः।33॥
तत्सम्बन्धिशुभानां च तथा पुनरसंयुजाम्।
शुभनां तु समत्वेन संयोगो योगकारिणाम्॥34॥

If Rajayoga commences in the Dasa of a Yogakaraka planet and in the Bhukti of a Maraka planet, this Bhukti only makes one famous due to authority gained but comforts of authority in real terms accrue in Bhukti of evil planet. Relation between the Dasa and Bhukti lords is essential.

Similarly, if in a Yogakarka planet's Dasa, the Bhukti is of a related auspicious planet, the Rajayoga results are considerably large.

In a Yogakaraka planet's Dasa, in the Bhukti is of an unrelated auspicious planet, the Rajayoga results are ordinary and no Yoga results are experienced in particular. The reverse also holds good the same way.

Notes – There are three categories of planets:

1. Auspicous or Yogakaraka
2. Inauspicious or the 8th, Trishadaya and Maraka lords.
3. Neutral or the 2nd and 12th lords.

A planet can be Karaka and Maraka at the same time. Then in this planet's Dasa initially in the Bhuktis of auspicious planets Yoga results are experienced and in the Maraka Bhukti later evil results occur. But in that Maraka Bhukti too initially the results are auspicous. It is only the later part of the Bhukti when Maraka results occur.

Full results of a Yogakaraka Dasa cannot occur in one Bhukti exclusively but the Bhuktis of the related inauspicious planets also contribute for some of the results. According to Sloka 19, exclusive results only occur in an inauspicious Bhukti if the Yoga does not commence in a Maraka planet's Bhukti and this is

possible only when Maraka is not related to the Yogakaraka planet. A Maraka is contrary in characteristics to a Yogakaraka planet and without relationship with Yogakaraka, the Maraka inflicts evil results. Therefore **relationship is prime for auspicious results**. A planet does not give his Yogakaraka results in his own Bhukti. If the next Bhukti is of an unrelated inauspicious planet then also Yoga results do not occur. If the next Bhukti is of a related Maraka planet then the Yogakaraka results will begin to fructilfy. If the earlier Bhukti would have been of a related inauspicious planet then Yogakaraka results would have begun to fructify with a little more intensity. A serialisation of various Dasa-Bhuktis results can be of benefit in understanding these intricacies in a systematic way:

(i) Yoga results happen exclusively in the Dasa of a Yogakaraka planet and in the Bhukti of another related Yogakaraka and the results are considerably lessened, if both are not related to each other.

(ii) Next in order come the related inauspicious planets i.e., Trishadaya lords, 8th house lord and benefic Kendra lords and the last one are the Maraka planets. The Rajayoga can commence in the Bhukti of any of these related planets.

(iii) If the Rajayoga commences in the Bhukti of a Maraka planet the resultant intensity is not really appreciable rather it can be said that the native is recognised and honoured as a personality without any major gains. It can be like the honour and respect a would be winning candidate commands among masses before an election.

(iv) According to our text the next Bhukti which provides some kind of major gains as the results of Yogakaraka planet is the Bhukti of a related inauspicious planet in the Dasa of Yogakaraka planet. But Susloka Sataka a classic on Dasa results is variant here.

आरम्भो राजयोगस्य पापमारकभुक्तिषु।
नाम्नैव स भवेद्राजा तेजोहीनोऽल्पसौख्यभाक्॥

This classic, ascribes the same kind of results to be shown by the related inauspicious and Maraka planets through the term पापमारकभुक्तिषु used in the Sloka.

The inauspicious planets are the 8th lord, the Trishadaya lords and benefic Kendra lords in the reducing order.

The Marakas are less Yoga producing than the Trishadaya lords, if related to a Yogakaraka.

(v) Therefore the Yogakaraka results of the Dasa lords are experienced in the Bhuktis of related various Bhukti lords in the ascending order thus :

(a) The least in related Maraka's Bhukti.

(b) A little more in related inauspicious planet's Bhukti.

(c) Considerably large in related auspicious planet's Bhukti.

(d) To the full extent in related another Yogakaraka's Bhukti.

The Bhukti of an auspicious (Trikona) planet and a malefic Kendra lord will be almost identical in results.

Upto now we have taken up the results of related Bhukti lords. Now we take up the results of unrelated Bhukti lords in the Dasa of a Yogakaraka planet.

(vi) In the Dasa of a Yogakaraka planet, the Bhukti of an unrelated auspicious planet will not be neutral but will give some auspicious results. If this Bhukti falls between the two Yoga producing Bhuktis then it will not be obstructive to Yoga results rather will allow Yoga results to occur as they were occuring in earlier Bhuktis. In between inauspicious Bhuktis it will maintain its neutral character.

(vii) In the Dasa of a Yogakaraka planet, the Bhukti of an unrelated inauspicious planet will give neither good nor bad results i.e., the results will be of mixed character. This has been discussed under Sloka 31 exhaustively. If the Yogakaraka is stronger of the two i.e. Dasa and Bhukti lords, the evil results will be less and if the Bhukti lord is stronger then the results will be neutral with more propensity

towards evil. In this context Susloka Sataka says—

असम्बन्धी शुभस्येह समा चान्तर्दशा भवेत्।
असम्बन्धी खलस्येह समा चान्तर्दशा क्वचित्॥

(viii) Similarly, the Bhukti of unrelated Maraka planet will function according to फलानुगुण्य or strength acquired by the Bhukti lord due to occupation of sign, house etc. and the results will almost be of mixed type.

(ix) Likewise in the Dasa of Maraka, inauspicious or auspicious planet, the results in the Bhuktis of Yogakaraka planets be deciphered.

(x) In a Maraka planet's Dasa, the Bhukti of another related Maraka is dreadful, the Bhukti of a related inauspicious planet is a little less dreadful and the Bhukti of a related auspicious planet is neutral.

(xi) Similarly, in an inauspicious planet's Dasa, the Bhukti of a related Maraka is adverse, that of a related auspicious planet is fairly good and that of Yogakaraka planet is auspicious.

(xii) In the Dasa of an auspicious planet, the Bhukti of a related Yogakaraka is extremely auspicious, the Bhukti of an auspicious planet is auspicious and the Bhukti of a related Maraka is neutral or gives mixed results.

Example—In the chart hereunder the Dasa of the Moon started on 13-10-1989. In the Moon's Dasa, Moon's Bhukti was insignificant.

Moon 4
2
1 Mars Saturn Venus
5
3
Rahu 6
Ketu Sun 12 Jupiter
7
9
11 Mer
8
10

Sun Jupiter Ketu	Mars Saturn Venus		Lagna
Mercury			Moon
			Rahu

In the Moon's Dasa and Mars Bhukti he took up a new project in hand and accomplished it. Mars is a Trishadaya lord in own house and aspecting the Dasa lord. His earning were good enough in this period.

It will not be unwise to consider the relationships told in **"Phala Deepika"** as those seem to work fairly.

राशौ स्थितिर्मिथो योगो दृष्टिः केन्द्रेषु संस्थितिः।
त्रिकोणे वा स्थितिः पञ्चप्रकारो बन्ध ईरितः।।

Being in sign exchange, occupying the same sign, in aspect to each other, being in a Kendra to each other and being in Trikona to each other are the five kinds of relationships.

The Moon's Dasa and Jupiter's Bhukti was auspicious for him. Jupiter though a Maraka but being in the 10^{th} house in own sign acted more as 10^{th} lord and he gained by some imports.

Saturn's Bhukti was not good and was troublesome for Saturn is debilitated.

Mercury's Bhukti was fairly auspicious as Bhukti lord is in the 9^{th} house but not related to Dasa lord therefore the results were of Mercury's lordship.

Ketu's Bhukti was neutral as both display neutral character.

In Moon's Dasa and Venus's Bhukti (5^{th} lord) a Yogakaraka the native brought his elder son in business and started a new manufacturing unit. The results were predominantly of Venus (a Yogakaraka).

In the Sun Bhukti the results were not good as the Sun is a Trishadaya lord and the native was penalised by govt. agencies for some misappropriations. He had to invest for the needs of the new project undertaken in Venus Bhukti.

During the last seven years of the Moon's Dasa, transit of Saturn over the key planets hampered the results considerably as the Moon, the Dasa lord is a neutral planet.

Example—In the chart hereunder Mercury and Venus are conjunct in the 4^{th} house as the 4^{th} and 5^{th} house lords.

4
2
1
3 Jupiter
5
6 Mer Rahu Venus
12 Ketu Moon Mars
7 Sun
9 Saturn
11
8
10

Moon Mars Ketu			Lagna Jupiter
Saturn		Sun	Mercury Venus Rahu

Venus Dasa starts in the 23^{rd} year of this native. To start, Venus Dasa and Venus Bhukti will not give Rajayoga results according to Sloka 29. Next Bhukti will be of the Sun who is inauspicious being the 3^{rd} house lord and being unrelated with the Dasa lord, he will not give Rajayoga results of the Dasa lord in his Bhukti. The 3^{rd} Bhukti is of the Moon who is related with Venus by aspectual relation. The Rajayoga will commence according to Sloka 30. But the Moon is a Maraka being the 2^{nd} house lord therefore only some of the Rajayoga results will occur in this Bhukti according to Sloka 33. Next Bhukti is of Mars, who happens to be an inauspicious planet being the 6^{th} and 11^{th} lord and is related to Venus by aspectual relation. Mars Bhukti will give Rajayoga results of the Dasa lord according to Sloka 30. According to Sloka 33 when the related inauspicious planet's Bhukti comes after Maraka Bhukti, the Rajayoga results fructify in that Bhukti. Next is Rahu's Bhukti and Rahu is conjuct with Venus in the 4^{th} house. Rahu will behave as 4^{th} lord conjunct with the 5^{th} lord therefore the Rajayoga results will be at peak during Rahu Bhukti. Jupiter is Maraka unrelated to Venus therefore Jupiter's Bhukti will give only mixed results. Saturn though the 9^{th} lord is blemished being the 8^{th} lord. According to Sloka 28 Saturn being in the 7^{th} house, a Maraka house, is being aspected

by Jupiter, a Maraka being the 7th lord. Therefore Saturn acquires prime Maraka characteristics. As he is unrelated to Venus the Dasa lord therefore the results of Saturn Bhukti will be mixed. Next Bhukti is of related Mercury (a Kendra and Trikona lord). The Dasa lord Venus is auspicious and the Bhukti lord Mercury is a Rajayogakaraka, therefore according to Sloka 34, the results will be greatly auspicious. Next Bhukti is of Ketu, who acts as 10th house lord and is conjunct with Trishadaya and Maraka lords Mars and the Moon. Ketu is unrelated with Venus according to the rules of this text. Therefore in Venus Dasa, Ketu Bhukti will give only mixed results.

In Auspicious Dasa, Bhukti of Yogakaraka—

शुभस्यास्य प्रसक्तस्य दशायां योगकारका:।
स्वभुक्तिषु प्रयच्छन्ति कुत्रचिद्योगजं फलम्॥35॥

If the auspicious planets are related with Yogakaraka planets, then in the Dasa of auspicious planet, the Bhukti of the Yogakaraka seldom produces Yogakaraka results.

Notes—If the Dasa is of an auspicious planet and the Bhukti is of a related another auspicious planet then they are productive of auspicious results being Sadharmi or of equivalent characteristics and this is quite understandable.

If both the above planets are unrelated even then auspicious results with less intensity occur.

In auspicious planet's Dasa, the Bhukti of a neutral planet gives neutral results and the Bhukti of a Maraka planet gives results according to फलानुगुण्य i.e., if the Dasa lord is stronger of the two by other way, the results are somewhat auspicious and if the Maraka is stronger by sign placement, exaltation etc. then Maraka results are somewhat prominent.

All the conditions have been discussed in earlier Slokas, then what was the need for this Sloka? Perhaps the propounder of the text wants to use this Sloka for Maraka planets who gain Yoga producing ability being related to Yogakaraka. In the Dasa of such Marakas who are related to Yogakaraka, seldom

Yogakaraka results occur in the Bhukti of Yogakaraka. This seems to be possible only when the Bhukti lord is extremely powerful by sign, house etc. that he is able to produce his results predominantly. The transit of benefics over the Maraka Dasa lord can also induce such situations when the Yogakaraka Bhukti lord finds occasion to do his work as the Dasa lord has been handcuffed of his evil by benefic transit. A prisoner finds his occasion to escape only when the guards are not alert or busy some other way.

Such results are also possible when the Dasa lord and Bhukti lord are Atma-sambandhi as told earlier.

In Dasa-Bhukti results, Dasa lord is the presiding officer and Bhukti lords are his subordinates, who are seldom independent to bestow their own results.

Results of Dasa-Bhukti of Rahu-Ketu

तमोग्रहौ शुभारूढाव सम्बन्धेन केनचित्।
अन्तर्दशानुसारेण भवेतां योगकारकौ॥36॥

Rahu-Ketu, if placed in Kendra or Trikona are not related to any planet then in their own Dasa and Bhukti or Antardasa of Yogakarakas give Yogakaraka results according to the Bhukti lords.

Notes — Rahu-Ketu are shadowy planets and function totally according to the house they occupy, if not conjunct to any other planet. If Rahu-Ketu are solitarily present in a Trikona they will function as Trikona lords and in a Kendra, the function will be of a Kendra lord. Pt. Vinayaka Sastri 'Betala' says:

शुभारूढौ शुभस्थानमारूढौ लग्नत्रिकोणगौ।

For auspicious houses, the Lagna and other Trikona houses are meant here exclusively. But Kendra houses can also he taken for auspicious houses because without the participation of Kendra lords a Yoga does not arise.

Rahu-Ketu, if be not related to a Yogakaraka, cause auspiciousness, simply by occupation but in the Antardasa of a Yogakaraka bestow very auspicious results and in the Antardasa

of an inauspicious planet will function as neutrals rather somewhat inauspicious results will occur.

The Sloka says :

अजकर्कालिकन्यैणयुग्मस्थः केन्द्रगः फणी।
पराशरमुनिः ग्राह राजयोगकरः स्वयम्।।

According to Muni Parasara, if Rahu is in a Kendra in Aries, Cancer, Scorpio, Virgo, Capricorn or Gemini, it is Rajayoga-karaka.

The words असम्बन्धेन केनचित् in Sloka means that Rahu-Ketu if be not related to any Yogakaraka are productive of auspicious results in their own Dasa and Bhukti of a Yogakaraka, when placed in auspicious houses.

The word असम्बन्ध means no relation. If Rahu-Ketu are placed in a Kendra or Trikona and do not associate with a Kendra or Trikona lord would definetely mean that they are unrelated. Will they be considered related if conjunct a Kendra or Trikona lord in that Kendra or Trikona? In this context earlier said rule has to be followed :

यद्यद्भावगतौ वापि यद्यद्भावेशसंयुतौ

i.e., they will function for the lord they are conjunct with. In other words, Rahu-Ketu conjunct with a Kendra or Trikona lord will function as if Kendra lord is in a Kendra or Trikona lord is in a Trikona. To produce Yoga results, the relation between Kendra and Trikona lords is required which is absent here. This situation is like, no relation between Kendra and Trikona lords and in this context they will be ineffective असंबंध for Yoga results in their Dasa-Bhukti as Sri Vinayaka Sastri says—

केवल लग्नेशत्रिकोणेश सम्बन्धोऽप्यत्रासम्बन्ध इव।
यद्यद् भावेश संयुतादिति अनेन शुभारूढफलस्यैव दार्ढ्यात्।

Though the results will not be like Rajayoga but still the results will be auspicious.

Conclusively, we can state that Rahu-Ketu in Kendra-Trikona houses if do not form any relation with auspicious planets for giving auspicious results; they should not be related to

inauspicious planets also, only then they function as said in the Sloka. i.e., auspicious results will occur in the Bhukti of unrelated auspicious planets who are not Rajayogakarakas.

Example—The native of the following chart progressed by leaps and bounds in the Dasa of Rahu and the Bhuktis of other related and unrelated Yogakaraka (auspicious) planets.

- 1 Jupiter Saturn
- 2
- 3
- 4
- 5 Moon
- 6 Rahu
- 7
- 8
- 9
- 10 Mars
- 11
- 12 Mer Venus Ketu Sun

Sun Ketu Mercury Venus	Jupiter Saturn		
	Birth 9-4-1941		
Lagna Mars			Moon
			Rahu

This sloka also tells that Rahu-Ketu conjunct the 8th lord or alone placed in the 8th house will function as the 8th lord; if they are with a benefic Kendra lord, they acquire Kendradhipatya Dosha; they are neutral with a malefic Kendra lord; they are Maraka with a benefic 7th lord and acquire the blemish of Kendradhipatya Dosha also. Thus a careful study is required for these two shadowy planets.

Results of Dasas of Inauspicious Planets—

पापा यदि दशानाथाः शुभानां तदसंयुजाम्।
भुक्तयः पापफलदास्तत्संयुक्शुभभुक्तयः।।37।।
भवन्ति मिश्रफलदा भुक्तयो योगकारिणाम्।
अत्यन्तपापफलदा भवन्ति तदसंयुजाम्।38।।

In the Dasa of inauspicious planet, the Bhukti of unrelated auspicious planet is productive of inauspicious or evil results.

In the Dasa of inauspicious planet, the Bhukti of related auspicious planet is productive of mixed (auspicous and inauspicious, both) results.

In the Dasa of inauspicious planet, the Bhukti of related Yogakaraka planet is productive of mixed results.

In the Dasa of inauspicious planet, the Bhukti of unrelated Yogakaraka planet is productive of extremely inauspicious results.

Notes—Who are the inauspicious planets? The lords of the 8th, 11th, 6th and 3rd houses are inauspicious planets in the reducing order. Then are lesser inauspicious planets, Jupiter, Venus, benefic associated Mercury and the strong Moon as Kendra lords again in the reducing order. Thus the 8th house lord is the greatest inauspicious or evil planet while the Moon is the least inauspicious planet.

If the Dasa lord is an inauspicious planet then in his Dasa—

(i) The Bhukti of unrelated auspicious planet is inauspicious or evil.

(ii) The Bhukti of related auspicious planet is productive of mixed results because the Dasa lord and Bhukti lords are of contrary characteristics. In other words the relation will tone down the maleficence of the Dasa lord and the Bhukti lord will be able to bestow some of his results. Other strengths of the two lords like exaltation, Varga strength are instrumental here in deciding the results i.e., if the Dasa lord is stronger of the two planets then inauspicious results will dominate and if the Bhukti lord is stronger, he will show his results a little more, resultantly the mixed results.

(iii) The Bhukti of unrelated Yogakaraka planet is productive of highly inauspicious results because Yogakaraka will not be able to influence and mould the Dasa lord.

In this context Sri Vinayaka Sastri "Betala" says that the Dasa lord is like a sovereign king and the Bhukti lord is his subordinate courtier, who has to follow king's orders. If the king is cruel or evil, the subordinate courtier though of humble disposition, obeys the king's cruel orders for the fear of insult and humiliation due to disobedience. If the subordinate is extremely humble and noble (like a Yogakaraka planet) then he is so much duty

conscious that without the least application of his mind he will follow king's orders in toto. This condition arises when the two planets are unrelated or there is communication gap between the king and subordinate.

If the communication is there i.e., the king gives an ear to the advice of subordinate or the subordinate is in a position to ammend the orders, then he will be able to implement it with some favour for the masses. This condition arises when the Dasa lord and the Bhukti lord are related.

(iv) The Bhukti of related Yogakaraka planet is productive of mixed results which are somewhat more auspicious and less inauspicious.

(v) The Bhukti of neutral planets (the 2nd and 12th house lords) is productive of somewhat inauspicious or evil results in consonance with the characteristics of the Dasa lord but less than as stated in (i), as the Bhukti lord either related or unrelated tries to maintain his neutral character.

(vi) The Bhukti of an inauspicous planet is definitely productive of greatly inauspicious results rather more if the two are related than when they are unrelated. The 6th, 8th or 12th position of the Dasa and Bhukti lords to each other aggravates the results in this case.

In these two Slokas the results of various Bhuktis in the Dasa of inauspicious planet is being discussed. In view of the above discussion we can deduce in general terms—

If the Dasa lord and the Bhukti lord are related and Dasa lord is auspicious then the auspicious results are promoted or demoted proportionately and characteristically to the Bhukti lord.

If the Dasa lord is inauspicious and related to the Bhukti lord then inauspicious results increase or decrease according to the character of the Bhukti lord.

Purely inauspicious planets are the 8th house lord (if not in the 8th), Trishadaya lords and Marakas associated with inauspicious planets.

Lesser inauspicious planets are of two types (i) the stronger are the Kendra lords having their other sign identical with inauspicious houses and (ii) Trikona lords having their other sign identical with inauspicious houses.

Auspicious planets are those that do not have their other sign identical with Trishadaya or 8th houses.

Here it should be clear that in the Dasa of purely inauspicious planet, the Bhukti of unrelated auspicious planet is productive of inauspicious results. If the Dasa lord is blemished auspicious planet then in the Bhukti of related auspicious planet, the results are auspicious.

These two Slokas are strictly for inauspicious planets who cannot be Karaka or Yoga producing under any circumstances. A table of such planets given hereunder will be of use for our readers.

Lagna	Purely inauspicious Planets	Inauspicious Planets	Auspicious Planets	Rajayogakaraka Planets
Aries	Mercury	Mars, Saturn	Sun, Jupiter	×
Taurus	Moon, Jupiter	Venus	Mercury	Saturn
Gemini	Sun, Mars	Saturn	Venus	Mercury
Cancer	Mercury	Jupiter, Saturn	Moon	Mars
Leo	Mercury	Jupiter, Venus Saturn.	Sun	Mars.
Virgo	Mars	Moon, Saturn	Venus	Mercury
Libra	Jupiter	Sun, Venus	Mercury	Saturn
Scorpio	Mercury	Mars, Saturn	Moon, Venus	×
Sagittarius	Venus	Moon, Saturn	Sun, Mars	Jupiter
Capricorn	Jupiter	Sun, Mars Mercury	Saturn	Venus
Aquarius	Moon	Mars, Venus	Saturn	Venus
Pisces	Sun, Venus Saturn.	×	Moon, Mars	Jupiter

In consise form the results of various Bhukti lords in the Dasa of a purely inauspicious planet will be as under.

Dasa Lord	Bhukti Lord	Results
Purely Inauspicious	Related Inauspicious	Inauspicious
"	Unrelated inauspicious	"
"	Related neutral	Less Inauspicious
"	Unrelated neutral	Still less "
"	Related auspicious	Mixed
"	Unrelated auspicious	Inauspicious
"	Related Yogakaraka	Mixed results
"	Unrelated Yogakaraka	Extremly inauspicious

Rules about Maraka Dasas –

सत्यपि स्वेन सम्बन्धे न हन्ति शुभभुक्तिषु।
हन्ति सत्यप्यसम्बन्धे मारकः पापभुक्तिषु॥39॥

In the Dasa of Maraka planet and in the Bhukti of related auspicious planet, the Dasa lord does not inflict death.

In the Dasa of Maraka planet and in the Bhukti of an unrelated inauspicious planet, the Dasa lord inflicts death.

Notes – In this Sloka special rule is quoted as an off shoot to previous rule which states that Dasa lord bestows his results through the related Bhukti lords.

In the first part of the Sloka, the Bhukti of an auspicious planet is talked of. Bhukti of a related or unrelated Yogakaraka also cannot inflict death in the Dasa of a Maraka planet as a Yogakaraka is more auspicious than a simply auspicious planet. According to previous Sloka such Bhukti may cause other evils but cannot inflict death according to this Sloka. The Yogakaraka and auspicious planets cannot go against their characteristics by inflicting death, though, they may inflict other evils equivalent to death.

The special rule quoted here is that the Maraka Dasa lord if unrelated to inauspicious Bhukti lord causes death in this Bhukti. This is because both are characteristically similar planets.

This also resounds that Maraka Dasa lord in the Bhukti of a related inauspicious planet is a doubtful killer. There are two Marakas, one is a Kendra, 7th house lord while the other is the 2nd house lord.

No 7th lord can be a Trikona lord therefore he cannot be auspicious and without being related to a Trikona he cannot be Yoga producing. Therefore in the Dasa of such a Maraka planet, the Bhukti of a Trikona lord is inauspicious as is said –

स्वदशायां त्रिकोणेशभुक्तौ क्रेन्द्रपतिः शुभम्।
दिशेत् सोऽपि तथा नो चेत् असम्बन्धेन पापकृत्।।

In Leo and Aquarius Lagna charts the 2nd house lords Mercury and Jupiter are inauspicious being additionally the 11th house lords. In their Dasa, the Bhukti of unrelated Trikona (auspicious) lord is also inauspicious.

For ready reference we can tabulate the results of Maraka Dasa for various Bhuktis as under –

Dasa Lord	Bhukti Lord	Results
Maraka	Related auspicious	Not death inflicting
"	Unrelated auspicious	" " "
"	Related Yogakaraka	Good results
"	Unrelated Yogakaraka	" "
"	Related neutral	A little inauspicious
"	Unrelated neutral	" "
"	Related inauspicious	Inauspicious but doubtful killer
"	Unrelated inauspicious	Death inflicting

In a Maraka Dasa and in an inauspicious or Maraka Bhukti the relation is not necessary, the Bhukti lord functions for the Dasa lord being of similar characteristic to Dasa lord.

Example—In the chart of Late Prime Minister Mrs Indira Gandhi, Saturn, the 7[th] lord is inauspicious as well as a Maraka.

5 Mars
Ketu
4 Saturn
3
2 Jupiter
6
7
1
8 Sun Mer
10 Moon
12
9 Rahu Venus
11

		Jupiter	Ketu
	Birth 19-11-1917		Lagna Saturn
Moon			Mars
Rahu Venus	Sun Mercury		

Rahu is inauspicious being in the 6[th] house and conjunct a Trishadaya lord Venus. Saturn and Rahu are not related. Her death occured in the Dasa of Saturn and Bhukti of Rahu.

Special Rules for Venus and Saturn Dasa—

परस्परदशायां स्वभुक्तौ सूर्यजभार्गवौ।
व्यत्ययेन विशेषेण प्रदिशेतां शुभाशुभम्॥ 40॥

The auspicious or inauspicious, whatever results Saturn and Venus are to give in their Dasa Bhukti will give in each other's Bhukti.

Notes—In Venus-Dasa and Saturn Bhukti, the results pertaining to Venus occur while in Saturn Dasa and Venus Bhukti, the results pertaining to Saturn occur.

Upto now we have studied results of Dasas and Bhuktis depending on similar characteristics, relationship and फलानुगुण्य Phalanugunya. This Sloka is different from these properties.

Venus and Saturn are not only friends but for Saturn's Lagnas, Capricorn and Aquarius, Venus becomes a Rajayogakaraka while for Venus's Lagnas, Taurus and Libra, Saturn becomes a Rajayogakaraka. A Rajayogakaraka is a single planet owning both a Kendra and a Trikona. We know that the

relation between a Kendra and Trikona lord is productive of greatly auspicious results i.e., Rajayoga. A single planet owning these two houses is himself a Rajayogakaraka. **'Uttara Kalamrita'** (6/29-30) a classic is more descriptive about this Sloka.

भृग्वार्की यदि तुङ्गभे स्वभवने वर्गोत्तमादौ स्थितौ,
तुल्यौ योगकरौ तथैव बलिनौ तौ चेन्मिथो पाकगौ।
भूपालो धनदोपमोऽपि सततं भिक्षाशनो निष्फलः,
तत्रैकस्तु बली परस्तु विबलश्चेद् वीर्यवान्योगदः॥29॥
तौ द्वावप्यबलौ व्ययारिष्टरिपुगौ तद्भावपौ वाऽपि तत्,
तद्भावेशयुतौ तदा शुभकरौ सौख्यप्रदौ भोगदौ।
एकः सद्भवनाधिपस्तदपश्चेद्दुष्टभावेश्वर-
स्तावप्यत्र सुयोगदावतिखलौ तौ चेन्महासौख्यदौः॥30॥

If Venus and Saturn are in their exaltation, own, Vargottama etc., thus strong Yogakarakas, then in one's Dasa and other's Bhukti even a king or a wealthy man becomes a begger and poor. If one of them is strong and other weak then the results are good.

If both the planets are weak and are placed in 6th, 8th or 12th house to each other or are with the 6th, 8th or 12th house lords then they bestow all comforts, auspiciousness and luxuries. If one of them owns auspicious houses and the other inauspicious then also both produce good results. If both the planets own evil houses then also they are productive of good in each other's Dasa-Bhukti.

The rule told in this Sloka of this text is true in principle and whatever is said in "**Uttara Kalamrita**" may seem to be vague. But what has been said in "**Uttara Kalamrita**" has stood to the test of time and has proved efficacious in many of the charts in practical.

This Sloka seems to be applicable only when Saturn and Venus are not related i.e., when Saturn and Venus are unrelated then they give their results in each other's Dasa-Bhukti.

Example—The native of the following chart faced three deaths in his family during Saturn's Dasa and Venus's Bhukti. In Saturn's Dasa, Venus's Bhukti commenced on 28th January

9 Jupiter
8
7 Moon Ketu
6
5 Mars
10 Mercury
4 Saturn
11 Sun
1 Rahu
3
12 Venus
2

Venus	Rahu		
Sun	Birth 28-2-1948		Saturn
Mercury			Mars
Jupiter		Lagna Ketu Moon	

1985. The native became seriously ill during this period. He had throat problems. The native had to make frequent changes of residence during this period. One of his good friend passed away. Saturn is strong being in the 10[th] house in own Navamsa and Venus is exalted. The opinion of **Uttara Kalamrita** fits here very well.

Example—The chart hareunder is of film star Amitabh Bachchan. The Dasa of Saturn commenced on 19-10-1971 and

12
11 Ketu
10
1
9
2 Saturn
8
3
5 Rahu
7 Moon
4 Jupiter
6 Mer Mars Sun Venus

		Saturn	
Lagna Ketu	Birth 11-10-1942		Jupiter
			Rahu
		Moon	Sun Mars Mercury Venus

Venus Bhukti started in August, 1978 and ended in October 1981. During this period Shri Bachchan earned great name, fame and wealth. Here Saturn is strong being in a Kendra while Venus is debilitated in the 8[th] house. Both the planets are unrelated. The opinion of '**Uttara Kalamrita**' is also applicable here i.e., one is strong and other is weak and ill placed.

Example—In the chart of late Prime Minister Smt. Indira Gandhi under Sloka 39, Venus's Bhukti under Saturn's Dasa started on 30th November 1976 and continued upto January 1980. During this period she lost the elections and had to face insult and humiliation.

Our text says that in Venus Bhukti results of Saturn will occur if the two planets are not related. In Mrs. Gandhi's chart Saturn is deadly evil being the 7th and 8th house lord. Saturn is also placed in the Lagna in an enemy sign. In Venus Bhukti, the results pertaing to Saturn occurred.

Specific Rajayogas—

लग्नकर्माधिनेतारावन्योन्याश्रयसंस्थितौ।
राजयोगाविति प्रोक्तं विख्यातो विजयी भवेत्॥41॥
धर्मकर्माधिनेतारावन्योन्याश्रयसंस्थितौ।
राजयोगाविति प्रोक्तं विख्यातो विजयी भवेत्॥42॥

If the Lagna and the 10th lords are in house exchange or the Lagna lord be in the 10th house and the 10th lord be in the Lagna, the native born is famous and successful.

If the 9th house lord be in the 10th house and the 10th house lord be in the 9th house, the native born is famous and successful.

Notes—The Yoga or auspicious combination arises out of the relation of Kendra and Trikona lords. The two Slokas under discussion are about two very auspicious Yogas of first grade. The Lagna is first Kendra as well as Trikona. Therefore Lagna lord is himself a Rajayogakaraka. If this Lagna lord is related to the 10th house (strongest Kendra) lord, a very powerful Rajayoga is caused. According to Sloka "निवसेतां व्यत्ययेन तावुभौ धर्मकर्मणोः" the relation between the Kendra and Trikona lords is a first grade auspicious combination or Yoga and among these the Yogas formed by the Lagna and 10th lord and the 9th and 10th lords are of superlative degree. These two Yogas are called Rajayogas.

If the Lagna and 9th lords exchange houses then also it is an auspicious combination but as Lagna is predominantly a Trikona, therefore this Yoga does not fall under Rajayogas. For Gemini or Sagittarius Lagna charts if Mercury and Jupiter occupy the Lagna or 10th house then it is a Rajayoga. For Taurus Lagna chart, if Saturn alone occupies the 9th or 10th house then it is a Rajayoga.

The Rajayoga chart's native will be at the peak of his career in the Dasa and Bhukti of Rajayogakaraka planets but if the Dasa Bhukti of such planets do not arrive in one's lifetime even then such a native is of higher strata of the society, enjoying prosperity.

Sri Vinayaka Sastri 'Betala' holds that the relationship between the Kendra and Trikona lords has been talked of many times earlier in the text then what was the need to say the same thing again in the concluding Sloka of the text.

According to **Sri Betala Sastri** the text actually suggests here four specific Rajayogas, as under :

(i) The Lagna and 10th lords be in the 10th house.

(ii) " " " " " " " " Lagna.

(iii) The 9th and 10th lords be in the 9th house.

(iv) " " " " " " " " 10th " .

Sri Sastri further says that in this text no word is without a purpose and meaning and if something is said again then it must be in some new pretext. Therefore Sri Sastri forwards his interpretation as above.

Actually there is no much contradiction between the two interpretations as the Yoga causing planets are the same. **House exchange is most powerful relation vide Sloka 14.**

Example – The chart hereunder is of a Dewan or Minister of a few princely states of pre-independence India. Here the Lagna

1 Ketu
2 Saturn
3
4 Jupiter Moon Mars
5
6 Mer
7 Sun Venus Rahu
8
9
10
11
12

	Ketu	Saturn	
	Birth 11-10-1942		Lagna Mars Moon Jupiter
		Sun Venus Rahu	Mercury

a few princely states of pre-independence India. Here the Lagna and 10th lords are in the Lagna which is a very powerful Rajayoga combination.

इति लघुपाराशरी–जातकचन्द्रिकायाम् दशाफलाध्याय: चतुर्थ।।

Here ends the 4th chapter on Dasas & Bhuktis of Planets in Laghu Parasari—Jataka Chandrika.

Here ends Laghu Parasari. Upto Sloka 40, the Slokas are common to Laghu Parasari and Jataka Chandrika. Slokas 41-42 are peculiar to Laghu Parasari only. From Sloka 43 onwards, the Slokas are exclusively from Jataka Chandrika and are about the characteristics of planets as auspicious or inauspicious for various Lagnas based on the principles laid down upto Sloka 40.

5

शुभाशुभग्रहकथनाध्याय:

Auspicious and Inauspicious Planets

प्रतिलग्नं समाश्रित्य पूर्वोद्दिष्टाविरोधतः।
तत्रत्यग्रहरूपाणि क्रमेणैव विवृण्महे॥43॥

In accordance with the rules enunciated earlier, we explain in detail, the characteristics of planets owning various houses. Here, it is explained which planets become auspicious, inauspicious, Marakas and Yogakarakas for various Lagnas.

Notes—Though, this has been dealt with earlier, for the sake of convenience and ready reference, the characteristics of planets with regard to the twelve Lagnas is being retold here. Unfortunately the differences in readings found in various editions are staggering.

In Brihat Parasara Hora Sastra, sage Parasara gives those details in the chapter named Yogakarakadhyaya. There the sage Maitreya puts the question:

कस्मिंल्लग्ने प्रजातस्य के ग्रहा योगकारकाः।
के चाशुभप्रदा खेटाः कृपया वद मे मुने॥

Which are the planets producing Yogas and who are inauspicious for people born in different Lagnas. O Sage! Kindly tell me. Sage Parasara replies :

यथा पृष्टं त्वया विप्र तथोदाहरणम्ब्रुवे।

O Brahmin ! I shall tell you what you have asked. And with this he explains the detail in about 24 Slokas devoting two for each Lagna.

The Slokas of Jataka Chandrika must has been taken from **Brihat Parasara Hora Sastra;** but have undergone various changes at the hands of scribes so much so the variations in the readings are too numerous and it becomes a difficult task about the correct version.

मेष लग्न विचारः

Aries Lagna

मन्दसौम्यसिताः पापाः शुभौ गुरुदिवाकरौ।
न शुभं योगमात्रेण प्रभवेच्छनिजीवयोः॥44॥
परन्तु तेन जीवस्य पापत्वमपि सिद्धयति।
कविः साक्षान्निहन्ता स्यान्मारकत्वेन लक्षितः॥45॥
मन्दादयो निहन्तारो भवेयुः पापिनो ग्रहाः।
शुभाशुभफलान्येवं ज्ञातव्यानि क्रियोद्भवे॥46॥

In Aries Lagna Saturn, Mercury and Venus are inauspicious. Jupiter and the Sun bestow auspicious results. The relation of Saturn and Jupiter does not form auspicious combination or Yoga. In this combination Jupiter produces evil rather. Venus does not become Maraka by simply owning Maraka houses though he should be so. Saturn, Mercury and Venus become Marakas in the reducing order. Thus planets bestow auspicious and inauspicious results for Aries Lagna natives and this should be gathered from the learned.

Notes – In Aries Lagna charts Saturn owns the 10th and 11th houses; Mercury, the 3rd and 6th and Venus, the 2nd and 7th houses. Mars own the Lagna and Saturn, Mercury and Venus are not his friends. Therefore these are inauspicious for Aries Lagna. The Sun owns the 5th house (a Trikona) and Jupiter, the 9th and 12th houses. The Sun and Jupiter are friendly to Mars. The Sun forms Yoga (auspicious combination) if in relation with Saturn, as the 5th and 10th lords in house exchange. But such Saturn should not be associated or aspected by inauspicious planets. Saturn

should be alone or be aspected by auspicious planets.

2 12
3 1 Aries 11
4 10
5 7 9
6 8

Lagna

For Aries Lagna, the Sun being a Trikona lord is very auspicious.

Jupiter, the 9th and 12th houses lord is auspicious as the 9th house lord.

A weak Moon being a Kendra lord is less blemished according to Sloka 11. Therefore she is termed as auspicious.

Saturn, a malefic becomes neutral owning the 10th house but again becomes inauspicious for owning the 11th house. Therefore he is inauspicious according to Sloka 6.

Mercury is essentially inauspicious being a Trishadaya lord according to Sloka 6.

Venus is Maraka being the 2nd and 7th house lord and being a Kendra lord is further blemished. Therefore he is inauspicious and death inflicting according to Slokas 7-10. He is particularly so, if related with other inauspicious planets.

Jupiter being the lord of 12th house is also the 9th (a Trikona) house lord. He does not produce Yoga in relation with Saturn. That is why they cannot produce extreme Dharma-Karmadhipatya Yoga by mere conjunction for two reasons :

Saturn and Jupiter are neutral to each other. Secondly Jupiter owns the 12th house. So the rule लग्नाद्व्ययद्वितीयेशौ परेषां साहचर्यतः

operates and Jupiter's results have to be according to the characteristics of Saturn with whom he is combined. The net conclusion is that extremely auspicious results cannot be expected, as Saturn is finally inauspicious i.e., 11th house lord. If Jupiter is in the 10th and Saturn is in the 9th house, some good can be expected for house exchange between the 9th and 10th house lords.

The reading in the Sloka 45, कवि: साक्षान्न हन्ता स्यान्मारकत्वेन लक्षित: i.e., Venus does not kill even though classified as Maraka is erroneous and contradictory to the rules laid down earlier. Perhaps it is due to erasing and corruption of the text. Venus is a very strong Maraka if placed in the 7th or 2nd house and/or in relation to inauspicious house lords.

One thing that is to be kept in mind is that in **B.P.H.S** Parasara clearly warns at the end of the chapter.

अन्यानपि पुनर्योगान् नाभसादीन् विचिन्त्य वै।
देहिनां च फलं वाच्यम् प्रवक्ष्यामि च तानहम्॥

The results are to be told after duly considering other Yogas like Nabhasa Yogas etc. present in the horoscope. These are to be understood from bigger works like **Brihat Jataka, Saravali, Jataka Parijata** etc.

The evil that arises from Saturn-Jupiter combination is due to Jupiter owning the 12th house and Saturn owning the 11th house. So the Rajayoga results almost get spoilt or may be very feeble or may not be even felt at all.

Fruitful Yogas:—

1. Sun + Mars,
2. Sun + Moon,
3. Sun + Venus, here Venus is a Maraka and evil due to Kendradhipatya Dosha. But still the Yoga is functional as only Venus is spoilt while the Sun is purely auspicious.
4. Sun + Saturn, only Saturn is spoilt.

5. Mars + Jupiter
6. Jupiter + Moon, only if the Moon is weak, thus a malefic. A weak Moon becomes neutral being a malefic Kendra lord and does not let Jupiter as the 12th lord to turn inauspicious. If the Moon acquires strength, she will become a benefic and Kendradhipatya Dosha sticks to her, Jupiter, the 12th lord will acquire this blemish due to his association with the Moon.

Spoilt Yogas :–

1. Jupiter + Saturn, both spoilt.
2. Jupiter + Venus, both spoilt, Jupiter due to conjunction.

In some texts, the first part of the Sloka 45, reads, परतंत्रेण जीवस्य पापकर्मापि निश्चितम्, means Jupiter being dependent on others, will definitely cause some evil results. This we have discussed under Jupiter Saturn combination above.

Example—In the chart of Prakash Padukone former badminton ace and All England champion the Moon is aspecting the 9th lord Jupiter placed in her house. Moon+Jupiter Yoga is generated. Jupiter is powerful being exalted. There is also the Sun+Venus Yoga formed in the 2nd house. In Rahu's Dasa

1
2 Venus Sun
3 Ketu Mars Mer
4 Jupiter
5
6
7 Saturn
8
9 Rahu
10 Moon
11
12

	Lagna	Sun Venus	Ketu Mars Mercury
	Birth 9/10.6.1955		Jupiter
Moon			
Rahu		Saturn	

Prakash was at the peak of his career and became all England champion. Hamsa and Sasa Yogas of Pancha Mahapurusha Yogas are also present.

वृषभ लग्न विचारः

Taurus Lagna

जीवशुक्रेन्दवः पापाः शुभौ शनिबुधौ स्मृतौ।
राजयोगकरः साक्षादेक एव रवेः सुतः॥47॥
जीवादयो ग्रहाः पापा घ्नन्ति मारकलक्षणाः।
बुधैस्तत्तत्फलान्येवं ज्ञेयानि वृषजन्मनः॥48॥

For Taurus Lagna, Jupiter, Venus and the Moon are inauspicious or evil planets. Saturn and Mercury are auspicious. Saturn alone is Rajayogakaraka. Jupiter and other inauspicious planets can become Marakas.

Notes—Some editions hold शुभौ शनिदिवाकरौ i.e., Saturn and the Sun are auspicious, others hold the Sun to be neutral, रविः समो बुधैर्ज्ञेयम्।, still others hold : बुधस्त्वल्पशुभप्रदः i.e., Mercury will give good results but to a small extent only.

3 1
4 2 Taurus 12
5 11
6 8 10
7 9

		Lagna	

For Taurus Lagna Jupiter owns the 8th and 11th houses. Therefore, he is direly evil according to the rule (भाग्यव्ययाधिपत्येन रन्ध्रेशो न शुभप्रदः। Therefore, according to Slokas 6 and 9 Jupiter is death inflicting.

For Taurus Lagna, Venus owns the Lagna (a Kendra and Trikona) but as it is 1st of the Trikonas, hence a weak Trikona. Venus also owns the 6th house, a Trishadaya house. The blemish

of 6th house lordship, a 2nd Trishadaya is more than the auspiciousness of the Lagna. Therefore, he is inauspicious. Thus we see that the blemish is more than the auspiciousness. Hence Venus is declared inauspicious or evil and a Maraka, if associated with other Marakas for Taurus Lagna.

Saturn is the single owner of the 9th (a Trikona) and 10th (a Kendra) houses and according to Sloka 7, he alone is Rajayogakaraka planet. If Saturn gets related with other auspicious planets then he creates a greatly auspicious combination.

The Moon owns the 3rd house a Trishadaya house. Whether she is strong or weak, she is inauspicious in both the cases, particularly when related with other inauspicious or Maraka planets.

Mercury owning the 2nd (a Maraka) and 5th (a Trikona) houses is auspicious vide Sloka 6. Mercury is auspicious while Saturn is Rajayogakaraka.

There is difference of opinion in regard to the Sun, who owns the 4th house. By owning a quadrant, the Sun a malefic leaves his maleficence and becomes neutral. Leaving maleficene does not mean that the Sun becomes auspicious. Mercury is auspicious being the 5th house lord. Some texts have adopted शुभौ शशीसुतौ। The spelling शशीसुत is not correct grammatically. For this reason, शुभौ शनिबुधौ स्मृतौ has been accepted here. Some texts even have used शनिदिवाकरौ। But then, the Yoga of the Sun and Saturn is not as powerful as that of Mercury and Saturn for the above reasons and also as the Sun and Saturn happen to observe enemity between them.

Mars owns the 7th house (a Maraka-sthana and Kendra) Mars being a malefic turns neutral owning the 7th house a Kendra. The blemish of quadrangular ownership does not occur to Mars. He is again neutral by owning the 12th house. Therefore Mars is left with little Maraka property. Thus, for Taurus Lagna Mars is not considered endowed with specific Maraka characteristics.

For Taurus Lagna Jupiter is direly evil, next is Venus and then the Moon. The classical Marakas are Mars and Mercury. If Jupiter, Venus and the Moon are related with classical Marakas, then they are ahead in causing death than the classical Marakas.

Fruitful Yogas :–

1. Venus + Saturn, only Venus is blemished.
2. Sun + Mercury.
3. Sun + Saturn
4. Saturn + Mars, only Mars is blemished.
5. Saturn alone is Rajayogakaraka and greatly auspicious.
6. Saturn + Mercury, best Yoga for Taurus Lagna vide Sloka 20.

Spoilt Yogas :–

1. Venus + Mercury, Mercury as the 2nd house lord acquires the 6th lord's blemish of Venus. Therefore the Yoga is spoilt as both the planets are blemished.
2. Mars + Mercury, both Mercury and Mars acquires the Maraka blemish of each other. Therefore the Yoga is spoilt as both the planets are spoilt.

Example—Here is the chart of famous singer Lata Mangeshkar. The Sun + Mercury Yoga is created in the 5th house. This combination is aspected by the Rajayogakaraka Saturn. The singer was born with Mercury's balance 16 years and 2 months. She started her career as singer in Mercury's Dasa.

Rahu 1
Jupiter 2
3
4 Moon
Venus 5
6 Sun Mercury
7 Mars Ketu
8
9 Saturn
10
11
12

	Rahu	Jupiter Lagna	
	Birth 28-9-1929		Moon
			Venus
Saturn		Mars Ketu	Sun Mercury

मिथुन लग्न विचारः

Gemini Lagna

भौमजीवारुणाः पापा एक एव कविः शुभः।
शनैश्चरेण जीवस्य योगो मेषभुवो यथा॥49॥
नालं शनिर्निहन्तु तल्लक्षणाः पापिनस्त्वलम्।
ज्ञातव्यानि द्वन्द्वजस्य फलान्येवं प्रकारतः॥50॥

For Gemini Lagna Mars, Jupiter and the Sun are evil or inauspicious. Venus alone is auspicious. The combination or relation of Jupiter and Saturn produces the same results as in case of Aries Lagna. Saturn is not able to kill. But inauspicious or evil planets who become Marakas can inflict death. In this way the results of Gemini Lagna are to be understood.

Notes—There is other reading—

कुजभान्विन्द्वः पापा एक एव कविः शुभः।
राजयोगकरौ शुक्रसोमपुत्रौ शुभान्वितौ॥
शनिजीवसमायोगात् फलं मेषभुवो यथा।
शनि साक्षान्नहन्ता स्यान्–मारकत्वेन लक्षितः॥
भौमादयो निहन्तारो भवेयुः पापिनो ग्रहाः।
शुभाशुभफलान्येवं ज्ञेयानि युगजन्मनः॥

There is also one reading, नायं शशी निहन्ता स्यात् instead of नालं शनिर्निहन्तु of our reading.

North Indian chart: 3 Gemini (top centre), 4, 2, 5, 1, 6, 12, 7, 9, 11, 8, 10

			Lagna

In the other reading instead of Jupiter, the Moon has been included. The Moon being the 2nd house lord is a Maraka and inauspicious. Moreover Mercury the Lagna lord observes enemity with the Moon. According to our reading Venus is Yogakaraka being friendly to the Lagna lord Mercury. Some believe that the greatest fortune Jupiter cannot be inauspicious being a Kendra lord therefore he has been omitted from the list of inauspicious planets in the other reading.

Some copies of the text read as—

रविचन्द्रकुजा: पापा एक एव शनि: शुभ:।
चन्द्रात्मजेन संयुक्ता: विशेषफलदायका:।।

Here also they include the Moon in the list of inauspicious planets.

Mars owns the 6th and 11th houses. So according to the rule पतयस्त्रिषडायानां यदि पापफलप्रदा:, he becomes direly inauspicious or evil according to Sloka 6.

Jupiter owns the 7th and 10th houses. He acquire Maraka property and Kendradhipatya Dosha particularly as lord of the 7th house. Therefore according to the rules propounded earlier, Jupiter is finally inauspicious and Maraka according to Sloka 7 and 10.

Venus is auspicious for Gemini Lagna as he owns the 5th house. He produces Rajayoga in conjunction with Mercury the Lagna lord. Also in some versions following lines are found. राजयोगकरौ शुक्रसोमपुत्रौ शुभान्वितौ। In relation to other lords Venus creates good or bad Yogas by associations for being the lord of the 5th and 12th houses.

Mercury being the lord of the 4th (a Kendra) house is neutral but he is auspicious being the Lagna (a Trikona) lord and his conjunction or relation with Venus produces Rajayoga.

The Sun is inauspicious vide Sloka 6, being the 3rd house, lord, a Trishadaya lord.

Saturn is a blemished Trikona lord for being also the 8th house lord. Saturn's relation with the Lagna lord Mercury produces Rajayoga.

The combination of Jupiter and Saturn produces the same results as for Aries Lagna. Saturn owns the 8th and 9th houses. Jupiter owns the 7th and 10th houses. As already stated :

धर्मकर्माधिनेतारौ रन्ध्रलाभाधिपौ यदि।

तयो: सम्बन्धमात्रेण न योगं लभते नर:।।

If the lords of 9th and 10th houses also happen to own the 8th and 11th houses, their relation will not lead to any Yoga.

We have another extra line in some editions—

धननाथोऽपि शीतांशुर्मारको न भवेदिह।

Though, the Moon owns the 2nd house, she does not become a Maraka. The reason is perhaps the rule. न रन्ध्रेशत्वदोषस्तु सूर्याचन्द्रमासो भवेत्। The Sun and the Moon do not have the powerful evil nature identical to the ownership of the 8th house. Similarly a lesser evil nature due to ownership of the 2nd house is not significant with the Moon and the Sun. This seems to be the line of agreement. But as has been told repeatedly, decisions regarding longevity span can only be taken after careful calculation of the same, based on Ayurdaya principles. Otherwise, one might go wrong. Very often, the rules stated, do have many exceptions, which are not found mentioned. So, one should not boldly assert quoting lines from various classics indiscriminately. It is stated that Saturn is not capable of killing the native. This is because, he happens to be Bhagyadhipati, the 9th house lord.

But in other versions, it is mentioned नायं शशि i.e., the Moon does not kill. Since rules may be having exceptions, one should be very cautious in applying them. One should consider the matter by different methods, like Gochara, Stellar position etc. and then decide.

Fruitful Yogas :—

1. Venus + Mercury.
2. Mercury + Saturn, only Saturn spoilt.

Spoilt Yogas :—

1. Jupiter + Venus, both spoilt. Venus by association with Jupiter as the 12th house lord.
2. Jupiter + Saturn, both spoilt.

3. Mercury + Saturn, if Yoga is formed by exchange of houses in 4th and 9th houses or Ist and 9th houses.

Jupiter + Saturn can cause feeble Yoga, if Saturn occupies the 10th house and Jupiter occupies the 9th house.

Example—Gemini Lagna chart here under is of Sh. Pramod Mahajan, Union minister for Information Technology and Parliamentary Affairs. Venus + Mercury combination creates

4
5 Saturn
3
2
1 Rahu
6 Moon Mercury Venus
12
7 Ketu Sun
9 Jupiter
11
8 Mars
10

			Lagna
	Birth 30-10-1948		Saturn
			Rahu
Jupiter	Mars	Ketu Sun	Moon Venus Mercury

Rajayoga and indicates great potential of the chart. Hamsa and Bhadra Yogas of Pancha Mahapurusha Yogas are also present. The Lagna lord Mercury is exalted.

Example— The lady of the following chart enjoyed some of the Yoga like public acceptance and social honour till her husband was alive. This was due to house exchange betwen the 9th and 10th house lords Saturn and Jupiter.

4 Venus
5 Moon
3 Sun Mars Mercury
2 Ketu
1
6
12 Saturn
11 Jupiter
7
9
Rahu 8
10

Saturn		Ketu	Lagna Sun Mars Mercury
Jupiter	Birth 02-07-1938		Venus
			Moon
	Rahu		

कर्क लग्न विचारः

Cancer Lagna

भौर्गवेन्दुसुतौ पापौ भूसुतांगिरसौ शुभौ।
एक एव ग्रहः साक्षाद् भूसुतो योगकारकः॥51॥
रविस्साक्षान्नहन्ता स्यानमारकत्वेन लक्षितः।
भवेतां राजयोगस्य कारकौ गुरुभूमिजौ॥52॥
शुक्रादयो निहन्तारो भवेयुः पापिनो ग्रहाः।
कुलीरसम्भवस्यैवं फलान्यूहयानि सूरिभिः॥53॥

Venus and Mercury are evil or inauspicious for Cancer Lagna. Mars and Jupiter are auspicious. Mars alone is Yogakaraka. The Sun does not kill. Other planets should be looked for Marakas. The relation of Jupiter and Mars causes Rajayoga. The inauspicious planets Venus, Mercury etc. become Marakas. Thus the intellignet should guess the results for Cancer Lagna native.

Notes—The other reading is—

शुक्रमन्दबुधाः पापाः विदुर्धिषणभास्करौ।
राजयोगकरः साक्षात् एक एव धरासुतः॥
निहन्ता रविज्योऽन्येतु मानिनो मारकह्वया।
कुलीरसम्भवस्यैतं फलान्युक्तानि सूरिभिः॥

For Cancer Lagna, Venus, Saturn, Mercury, Jupiter and the Sun give inauspicious results. Mars alone is Rajayogakaraka.

5 3
6 4 Cancer 2
7 1
8 10 12
9 11

Lagna

Saturn is Maraka as he owns 7th house (a Maraka house) and 8th house an evil house. This way auspicious and inauspicious results should be understood for Cancer Lagna.

For Cancer Lagna, Mars owns the 5th and the 10th houses and becomes Yogakaraka according to Slokas 6 and 7. According to Sloka 12, Mars becomes a Rajayogakaraka.

Jupiter owning the 9th house is auspicious but is blemished for owning the 6th house. But finally he is somewhat auspicious as the 9th house is the strongest Trikona.

Venus becomes blemished by owning a Kendra according to Slokas 7 and 10. Venus agian becomes inauspicious by owning the 11th house according to Sloka 6.

Mercury is inauspicious for owning the 3rd house. Again by owning the 12th house, he gives results for the 3rd house. Therefore he is finally inauspicious.

Saturn is evil by owning the 8th house and a Maraka by owning the 7th house. Thus Saturn is Maraka and evil.

The Sun by owning the 2nd house (a Maraka-sthana) becomes simply neutral. The blemish of Maraka does not occur to the Sun. Moreover he is friendly to the Lagna lord Moon.

Fruitful Yogas :—

1. Moon + Mars, a greatly auspicious combination.
2. Moon + Jupiter, only Jupiter is blemished.
3. Mars + Venus, only Venus is blemished.
4. Mars + Jupiter, a greatly auspicious combination if Jupiter occupies the 10th house and Mars the 9th house for then the Jupiter will be more the 9th lord.
5. Mars + Saturn, a feeble and low quality Yoga, due to evil and Maraka characteristics of Saturn.

Spoilt Yogas :—

1. Jupiter + Venus, both the planets are spoilt.
2. Jupiter + Saturn, both are spoilt.

Example—The chart hereunder is of a woman born in very humble circumstances. Due to potential of the chart the girl was

5
4
3
6
Jupiter
2
7
Mars
Ketu
1
Moon
Rahu
12
Saturn
8
10
11
Sun
Venus Mer
9

Saturn	Moon Rahu		
Sun Venus Mercury	**Birth** 15-02-1967		Lagna Jupiter
		Mars Ketu	

brought up in a well to do family of his father's friend. She did not have much education. The girl was married to a millionaire of her caste simply due to the potential of the chart. The Lagna lord Moon is in the 10th house aspected by the 10th lord and Rajayogakaraka Mars. She is under the Moon's Dasa since 28-10-1995. As she is not a working lady, therefore the results of Rajayoga occur to her through her husband. Her husband is making steady progress in business since the start of her Moon's Dasa. Hamsa yoga is also present due to exaltation of Jupiter in the Lagna.

सिंह लग्न विचारः

Leo Lagna

मन्दसौम्यसिता पापाः कुज एव शुभावहः।
प्रभवेद्योगमात्रेण न शुभं गुरुशुक्रयो।।54।।
गुरुयुक्तो यदा भौमो विशेषफलदायकः।
बुधः साक्षान्न हन्तास्थान् मारकत्वेन लक्षितः।।55।।
घ्नन्ति सौम्यादयः पापा मारकत्वेन लक्षितः।
एवं फलानि वेद्यानि सिंहजस्य मनीषिभिः।।56।।

For Leo Lagna Saturn, Mercury and Venus are inauspicious planets. Mars is only auspicious. The combination of Jupiter and

Venus alone is not productive of auspiciousness. Mars-Jupiter combination is productive of auspicious results specially. Mercury is endowed with Maraka qualities but he himself does not inflict death. Some of the texts have included मन्द: instead of बुध: i.e., Saturn. Mercury and other planets told earlier, if are endowed with Maraka characteristics inflict death. If the birth occurs in Leo Lagna, the auspicious and inauspicious results of the planets should thus be ascertained, opine the knowledgeable.

Notes—The other reading for Leo Lagna is—

रौहिणेयसितौ पापौ कुजजीवौ शुभावहौ।
प्रभवेद्योगमात्रेण न शुभं गुरुशुक्रयो:।।
घ्नन्ति सौम्यादय: पापा मारकत्वेन लक्षिता:।
सिंह लग्नोद्भवस्यैवम्फलान्यूहयानि सूरिभि:।।

To one born in Leo, Mercury and Venus are evil or inauspicious; and Mars alone is purely auspicious. The combination of Mars and Venus alone will not produce Yoga or auspicious results. Mercury and other inauspicious planets with charateristics of Marakas turn out to be Marakas. In this way, the results for Leo Lagna are to be guessed by the wise.

6 4
7 5 Leo 3
8 2
9 11 1
10 12

Lagna

In **Brihat Parasara Hora Sastra**, the reading is सौम्यशुक्रार्कजा: पापा: i.e., Mercury, Venus and Saturn are evil.

Mercury is positively inauspicious due to ownership of the 11th house, a Trishadaya house. Mercury also owns the 2nd house

a Maraka house. Therefore Mercury is evil endowed with Maraka characteristics. As 2nd house lord Mercury gives results according to परेषां साहचर्यतः of the 6th Sloka i.e., Mercury is functional as the 11th house lord. Therefore Mercury will be productive of inauspicious results.

Venus as the 10th lord turns neutral and again becomes inauspicious being a Trishadaya i.e., 3rd house lord. This has been explained under Slokas 10 and 7 earlier. Moreover Venus also observes enemity with the Lagna lord Sun.

Mars is a natural malefic but for Leo Lagna, he being the 9th lord (a Trikona) is auspicious and Yoga producing vide Sloka 6. Mars also owns the 4th (a Kendra) house. Therefore he leaves his maleficence and becomes neutral. But having already acquired auspiciousness as 9th lord, he predominantly is a Yogakaraka.

Jupiter owns the 5th house. So according to the rule:

सर्वे त्रिकोणनेतारो ग्रहाः शुभफलाः स्मृताः, Jupiter should be auspicious. But Jupiter owns the 8th house and this is why Jupiter is not mentioned auspicious in some versions. In **B.P.H.S**, we have a reading which is parhaps the best one to be adopted.

सौम्यशुक्रार्कजाः पापाः कुजैज्यार्काः शुभावहाः।

So Mars, Jupiter and the Sun are termed as auspicious. The Sun is lord of the Lagna, so he essentially is auspicious for Leo Lagna.

Jupiter-Venus conjunction cannot produce much good results as both are blemished moreover they are natural enemies of each other. However there can be hope of some good results, if Jupiter is in the 10th house in Taurus and Venus occupies Sagittarius in the 5th house. Thus both the planets will then function more as the 5th and 10th house lords.

Jupiter-Mars relation forms an auspicious combination and bestows greatly auspicious results. Jupiter is the only planet blemished due to the 8th house lordship. To bestow greatest auspicious results out of the relationship, Jupiter and Mars either should have an exchange of houses through the 4th and 5th houses or through the 5th and 9th houses.

Similarly, Venus and Mars relationship can be of good, if it occurs such as Mars occupies the 10th house in Taurus and Venus occupies Aries as the 9th house.

Saturn owns the 6th house, so he is inauspicious. Saturn also owns the 7th house a Maraka house, so he is also a Maraka though spared of the blemish of Kendradhipatya Dosha for being a natural malefic. Moreover, Saturn is also the enemy of the Lagna lord Sun. Therefore Saturn is inauspicious and Maraka for Leo Lagna.

Fruitful Yogas :—

1. Sun + Mars, best combination.
2. Sun + Jupiter, only Jupiter blemished, therefore auspicious.
3. Mars + Venus, only Venus Trishadaya lord, hence good.
4. Mars alone is Yogakaraka because he himself owns a Kendra as well as Trikona. The requirement of the Yoga i.e., relation between the Kendra and Trikona lord is established.
5. Mars + Jupiter, only Jupiter is blemished as the 8th lord.

Spoilt Yogas :—

1. Mars + Saturn, Saturn doubly afflicted and enemy of Mars.
2. Jupiter + Venus, both blemished therefore Yoga is spoilt.
3. Jupiter + Saturn, both blemished, therefore Yoga is spoilt.

Example—The chart hereunder is of a very wise business man. The native was born in a well to do family. The native was

6
7 Venus
5 Jupiter
4 Rahu
3
8
2 Saturn Mars
9 Moon Sun
11
1
10 Mer Ketu
12

		Saturn Mars	
	Birth 26/27-12-1943		Rahu
Mercury Ketu			Lagna Jupiter
Sun Moon		Venus	

born with balance of Ketu's Dasa 4 years, 3 months and 10 days. A great Rajayoga is caused due to the exchange of the Lagna lord Sun and the 5th house lord Jupiter. The native is blessed with an obedient son, who is settled in England. Presently the native is in England with his son. It was predicted earlier that his son will marry an N.R.I. girl and it happened so. Saturn + Mars in the 10th house did not let him to be an industrialist but the man became a successful businessman.

कन्या लग्न विचारः

Virgo Lagna

कुजजीवेन्दवः पापा एक एव भृगु शुभः।
भार्गवेन्दुसुतावेव भवेतां योगकारकौ॥57॥
न हन्ति कविरन्ये तु मारकाख्या कुजादयः।
प्रतीक्षेत फलान्येव कन्याराशि भवस्य हि॥58॥

For Virgo Lagna, Mars, Jupiter, and the Moon are evil or inauspicious. Only Venus is auspicious. Venus and Mercury become Yogakarakas. The Venus does not kill. Mars and others become Marakas. In this way the auspicious and inauspicious planets for Kanya Lagna be ascertained.

Notes—The other reading is—

कुजजीवेन्दवः पापा एको भृगुसुतः शुभः।
राजयोगकरः सौम्यो भृगुपुत्रसमन्वितः॥
न हन्ति रविरन्ये तु मारकाख्याः कुजादयः।
घ्नन्ति पापाः शुभान्यूह्यान्येवं कन्याभुवौ बुधैः॥

For Virgo Lagna, Mars, Jupiter and the Moon are evil and give inauspicious results. The Yoga of Mercury and Venus produces Rajayoga. The Sun himself does not become Maraka. The inauspicious planets like Mars become Marakas. In this manner auspicious and inauspicious results for the natives born under Virgo Lagna be ascertained opine the wise.

There are various alternate readings. To the extent possible we have given the reading which appeals to reason and is logically correct. In other reading the third line occurs as

न हन्ति रविरन्ये तु। This would mean: The Sun does not kill i.e., even though the Sun owns the 12th house, he does not kill. Illustrious commentators have raised their doubts, about this reading. So we have accepted the reading न हन्ति कविरन्ये तु which seems to be appealing for then the 2nd lord Venus also becomes Bhagyadhipati by owning the 9th house.

Mars owns the 3rd and 8th houses for Kanya Lagna. Both are evil and inauspicious houses. Even association of auspicious planets cannot alter his characteristics and Mars remains inauspicious as final order for Virgo Lagna.

Jupiter owns the 4th and 7th houses and as benefic planet he acquires Kendradhipatya Dosha and Maraka characteristics

7
5
6
Virgo
8
4
9
3
10
12
2
11
1

Lagna

being the 7th lord. Jupiter is a deadly Maraka, if he occupies the 7th house. However, Maraka property is tempered to a considerable extent, if Jupiter is placed in the 4th house and he functions for the good of 4th house being there is his own sign. Kendradhipatya Dosha is still there and if Jupiter forms any relation with other Marakas, he at the same time will also give Maraka results.

There is no mention about Saturn and the Sun perhaps they are not so intense to give good or bad results. The Sun may change according to the characteristics of the planet he is related to. The Sun being the 12th lord give results according to associations and placements. Saturn's auspiciousness as 5th house lord seems to be

lessened and he is blemished for his subsequent 6th house lordship.

Venus as 9th lord is auspicious according to Sloka 6. He also owns the 2nd house. If he is placed in the 2nd house with other inauspicious or Maraka planets, he is capable of killing the native. Venus alone will not kill this seems to be the intention behind the line न हन्ति कविरन्ये। Perhaps this is because Venus is the 9th (Bhagyasthana) house lord and a friend of the Lagna lord Mercury. He can kill the native only when other evil or inauspicious planets induce and misguide him to use his Maraka powers.

Mercury, the Lagna lord is undoubtedly a Rajayogakaraka planet as he owns Lagna, a Kendra as well as Trikona at the same time. Therefore, according to भार्गवेन्दुसुतावेव भवेतां योगकारकौ, Mercury produces Rajayoga in relation to Venus. Venus in the 10th and Mercury in the 9th house, Venus in the Lagna and Mercury in the 9th house and Venus in the Lagna and Mercury in the 2nd are the various Yogas formed. They are powerful in reducing order i.e., best one is the first one.

The Moon being the 11th house lord is essentially inauspicious vide Sloka 6.

Fruitful Yogas :—

1. Mercury + Venus, best Yoga.
2. Mercury + Saturn, Saturn only blemished.
3. Mercury + Jupiter can be productive of some good results, if Mercury occupies 4th and Jupiter the Lagna.

Spoilt Yogas :—

1. Jupiter + Venus, both get spoilt. Jupiter is Maraka as well as blemished by Kendradhipatya Dosha. Venus as 2nd house lord functions according to साहचर्य or association. Thus acquires the blemish and evil of Jupiter. Venus in 4th and Jupiter in the 9th house can be of some good.
2. Jupiter + Saturn, both the planets get spoilt. Jupiter in the 5th and Saturn in the 4th house can be very feebly good.

Example – In the chart of Mrs Kiran Bedi, the reformist police officer, Venus the 9th house lord and Mercury the 10th house

8 Moon
7
5 Saturn
6 Ketu
4
9
3 Venus
2 Sun Mer Mars
10 Jupiter
12 Rahu
11
1

Rahu		Sun Mars Mercury	Venus
	Birth 9-6-1949		
Jupiter			Saturn
	Moon		Ketu Lagna

lord are in house exchange which is a great Rajayoga known Dharmakarmadhipatya Yoga. The Dasas of Mercury commenced on 9-6-1966 and during this Dasa she became an I.P.S. officer. She is considered to be one of the ablest police officer in police service.

तुला लग्न विचारः

Libra Lagna

जीवार्कमहिजाः पापाः शनैश्चरबुधौ शुभौ।
राजयोगकरः साक्षाद् एक एवांशुमत्सुतः॥59॥
भवेतां राजयोगस्य कारकाविन्दुतत्सुतौ।
कुजः साक्षान्न हन्ता स्यान् मारकत्वेन लक्षितः॥60॥
जीवादयो निहन्तारो भवेयुः पापिनो ग्रहाः।
शुभाशुभफलान्येवं ज्ञातव्यानि तुलाभवः॥61॥

For Libra Lagna, Jupiter, Sun and Mars are inauspicious. Saturn and Mercury are auspicious. Saturn evidently is the only Rajayogakaraka planet. Mars, though is endowed with Maraka characteristics but does not kill. Jupiter and other inauspicious planets becomes Marakas. In this way good and bad results of planets be decided for Libra lagna native, this is the opinion of the knowledgeable.

Notes – The other reading is –

जीवार्कभूसुताः पापा शनैश्चरबुधौ शुभौ।
भवेतां राजयोगस्य कारकौ चन्द्रतत्सुतौ॥
कुजोनिहन्ति जीवाद्याः परे मारकलक्षणाः।
निहन्तारः फलान्येवं ज्ञातव्यानि तुलाभवः॥

For Libra Lagna, Jupiter, Sun and Mars are evil; Saturn and Mercury are auspicious. The Moon and Mercury cause Rajayoga. Mars does not inflict death rather Jupiter and others cause it. Thus one should understand the results for a person born in Libra Lagna.

There are also few other versions with slight variations. The two above are most informative to our knowledge.

6
8
5
7
Libra
9
4
10
3
1
11
2
12

		Lagna	

It is strange that both the readings are silent about Venus. Either they think Venus is neutral or he gives results according to associations as the readings were silent about Saturn under Virgo Lagna. Venus owns the Lagna and the 8th house. Some versions declare भृगुः समफलान्येवं विज्ञेयानि तुलोद्भवे i.e., Venus is neutral. Many celebrated astrologers have found Venus giving undesirable results. In Sloka 9, it is said that Venus does not give undesirable results. Pt. Rama Yatna Ojha and others declare that Venus is auspicious only, if he is placed in the Lagna or 8th house and is undesirable in other houses. Our experience also is like this. This is perhaps due to the fact that when in Lagna his auspiciousness as Trikona lord gets boosted, so is also when own sign in the 8th house giving thurst to both the signs. His ownership

of Lagna as Trikona lord cannot eradicate the dire blemish of 8th house lord when in other houses. Only exception can be his placement in own houses i.e., in the Lagna or the 8th house.

Saturn, a natural malefic owns the 4th house (a Kendra), thus forgets his malefic nature and becomes neutral, again by owning the 5th (a Trikona) house he becomes auspicious. In this way Saturn becomes a Rajayogakaraka by owning the 4th and 5th houses.

Mercury owns the 9th house (a Trikona). Therefore he is auspicious. As 12th house lord, he gives results according to house, identical with his other sign, which is the 9th house. Hence Mercury gives auspicious results.

The Moon owns the 10th house and does not get blemished if weak vide Sloka 11. If she is in house exchange with the 9th lord Mercury or both of them are conjunct in the 9th or 10th house, they give Rajayoga results.

Jupiter, owns the 3rd and 6th houses, both are Trishadaya houses. Hence Jupiter is essentially inauspicious.

The Sun, owns the 11th house, a Trishadaya house. Therefore, the Sun is inauspicious.

Mars is a malefic planet. He owns the 7th house and the 2nd house. He is a Maraka planet. Kendradhipatya Dosha does not occur to him. Therefore, he is weak Maraka. That is why, Mars is not considered a killer. However, Mars gives inauspicious results.

Fruitful Yogas :—

1. Venus + Saturn, Saturn is able to mend Venus.
2. Saturn alone is productive of Rajayoga in his Dasa.
3. Saturn + Mercury, best combination.
4. Saturn + Moon, better combination.
5. Moon + Mercury, a Rajayoga combination.
6. Venus + Mercury, Mercury capable of mending Venus.
7. Mars + Saturn, only Mars is spoilt.

Spoilt Yogas :—

1. Mars + Mercury, both spoilt.
2. Mars + Venus, both spoilt.

Example—In Libra Lagna chart hereunder, Venus is the Lagna and 8th house lord. He is not auspicious being elsewhere than in the Lagna or the 8th house.

The native's one kidney was amputed surgically. The native had multiple calculi in his right kidney. He developed hydro-

8
9 Jupiter
7 Moon Ketu
6
5 Mars
10 Mercury
4 Saturn
11 Sun
1 Rahu
3
12 Venus
2

Venus	Rahu		
Sun	Birth 28-02-1948		Saturn
Mercury			Mars
Jupiter		Lagna Ketu Moon	

nephrosis at a later stage, kidney became non-functional and he has to undergo nephrectomy. The significator of kidneys, Venus, the Lagna lord is exalted, even then kidney trouble occured.

वृश्चिक लग्न विचार:
Scorpio Lagna

बुधशुक्रार्कतनयाः पापा शुभौ गुरुनिशाकरौ।
सूर्याचन्द्रमसावेव भवेतां यौगकारकौ॥62॥
जीवो न हन्ता सौम्याद्या हन्तारौ मारकाह्वयाः।
तत्तत्फलानि विज्ञयान्येवं वृश्चिकजन्मनः॥63॥

Mercury, Venus and Saturn are inauspicious. Jupiter and the Moon are auspicious. The Sun and the Moon are Yogakarkas. Jupiter does not kill. Mercury and other Maraka planets can kill. The results for a person born in Scorpio Lagna are to be understood thus.

Notes—In some of the versions following lines appear.

बुधभौमसिताः पापाः शुभौ गुरुनिशाकरौ। and
सितज्ञशनयः पापाः शुभौ गुरुनिशाकरौ।

The second line in the meaning is the same as our first line while the first line includes Mars in evil planets than Saturn. Mars is not fully auspicious for Scorpio Lagna because the evil of 6th lord Mars is more than the auspiciousness of the Lagna (a Trikona) lord. Thus, Mars is somewhat evil or inauspicious for Scorpio Lagna. Some say that Mars is neutral : कुज: सम: सिताद्याश्च पापा मारकलक्षणा:।

Jupiter is not considered Maraka for owning the 2nd house but is considered auspicious for owning the 5th hosue. Perhaps the reason is that Jupiter is friendly to the Lagna lord Mars. However in association with other evil planets in the 2nd house, he may exercise some Maraka powers.

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Scorpio
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1
3

Lagna

The Moon is auspicious being the 9th (a Trikona) lord and bestows good results.

The Sun as 10th (a Kendra) house lord abandons his maleficence and is productive of Rajayoga results in relation with the 9th lord Moon. The Moon may be in the 10th house and the Sun in the 9th house or both of them may be in the 9th or 10th house.

Mercury owns the deadly evil 8th house and 11th, a Trishadaya house, Therefore Mercury is totally evil.

Saturn owns the 3rd and 4th houses. He is inauspicious as a Trishadaya lord. Lordship of the 4th house (a Kendra) does not alter his inauspiciousness.

Venus as the 12th house lord becomes neutral and gives results according to the house identical with his other sign Taurus which fall in the 7th house, a Maraka house. Therefore, Venus functions as a Maraka. Venus is a natural benefic and Kendradhipatya Dosha occurs to him. Therefore, Venus is endowed with double blemish. Thus, Venus gives inauspicious and Maraka results for Scorpio Lagna.

Fruitful Yogas :–

1. Moon + Mars, only Mars spoilt.
2. Moon + Saturn, Saturn with a little blemish.
3. Moon + Sun, a Rajayoga.
4. Moon + Venus, Venus is blemished.

Spoilt Yogas :–

1. Mars + Jupiter, as 2nd house lord Jupiter acquires the evil of 6th lord Mars. Thus both get spoilt.
2. Jupiter + Venus, both spoilt
3. Jupiter + Saturn, both spoilt

Example—The chart hereunder is of Shri Arun Shourie a journalist of piercing intellect and presently Minister for disinvestment in Atal Behari Vajpai government.

9	Venus
7	Mercury Sun
10	
8	
6	
11	Ketu
5	Rahu
12	Moon Mars
2	Jupiter Saturn
4	
1	
3	

Moon Mars		Jupiter Saturn	
Ketu	Birth 02-11-1941		
			Rahu
Venus	Lagna	Sun Mercury	

Balance of Mercury at Birth 6 years, 3 months.

The Lagna lord Mars is conjunct Moon in the 5th house in a

fertile sign Pisces owned by Jupiter provides him piercing intellect to fight for the truth. The Dasas of the Moon and Mars proved very auspicious for him in this respect. Presently he is under Rahu's Dasa from February 1998. Rahu alone is in the 10th house. It functions as Rajayogakaraka in Jupiter's Bhukti. Rahu and Jupiter are mutually in Kendras and Jupiter is a Trikona lord, hence auspicious.

धनु लग्न विचारः

Sagittarius Lagna

एक एव कविः पापः शुभौ भौमदिवाकरौ।
योगो भास्कर सौम्याभ्यां निहन्ता भास्वतः सुतः॥64॥
घ्नन्ति शुक्रादयः पापा मारकत्वे लक्षिताः।
ज्ञातव्यानि फलान्येवं चापजस्य मनीषिभिः॥65॥

For Sagittarius Lagna only Venus is inauspicious. Mars and the Sun are auspicious. Combination of the Sun and Mercury causes Rajayoga. Saturn is a Maraka, who kills. Venus and others kill when they are in the capacity of a Maraka. Thus, the wise should understand the results for one born under Sagittarius Lagna.

Notes—Some readings give शुभौ सौम्यदिवाकरौ। But how can Mercury be auspicious? Mercury becomes a Maraka and has the blemish of Kendradhipatya Dosha.

The Sun owns the 9th (a Trikona) house and Mercury owns the 10th house. The exchange of 9th and 10th house lords produces Rajayoga. Then, Mercury will predominantly be functioning as the 10th house lord and according to rule.

केन्द्रत्रिकोणनेतारौ दोषयुक्तावपि स्वयम्।
सम्बन्धमात्राद्बलिनौ भवेतां योगकारकौ॥

Even if the lords of Kendra and Trikona houses have some blemish (only one of them) they do become Yogakaraka through mutual relationship.

For Saturn there are various readings—

न हन्ति रविनन्दनः।
न तु हन्तांशुमत्सुतः।
न हन्ता भास्वतः सुतः।
निहन्ता भास्करात्मजः।

All these declare that Saturn does not kill. Saturn as 2nd house lord is definetely a Maraka. Again, Saturn owns the 3rd house, a Trishadaya house. Therefore, he is inauspicious or evil. It is strange, why all the versions say that Saturn does not kill. We do not agree to this as Saturn leads the army of Marakas, if he even slightly gains that capacity.

The Sun owns the 9th (a Trikona) house. Therefore, he is surely auspicious.

Mars owns the 12th house, he gives results according to the house identical with his other sign Aries. Aries falls on the 5th house. Hence Mars is auspicious, owning a Trikona.

10 8
11 9 Sagittarius 7
12 6
1 3 5
2 4

Lagna			

Jupiter is the Lagna lord therefore auspicious and Yogakaraka being the 1st Trikona lord.

The Moon owns the 8th house. Therefore, he is inauspicious.

Venus owns two Trishadaya houses i.e., the 6th and 11th houses. Hence is essentially inauspicious.

Fruitful Yogas :—

1. Mars + Jupiter, greatly auspicious.

2. Sun + Jupiter, greatly auspicious.
3. Sun + Mercury, only Mercury blemished.

Spoilt Yogas :–

1. Mars + Mercury, Mercury already blemished, Mars gets **blemished** due to association. Thus Yoga is spoilt.

Example–The chart hereunder is of the chief Minister of Jammu and Kashmir, Dr. Farookh Abdullah. He enjoyed sovereignty in the state during Jupiter's Dasa which started in

10
9 Jupiter Mars
8 Rahu
7 Sun
11
12 Saturn
6 Venus Mercury
1 Moon
3
5
2 Ketu
4

Saturn	Moon	Ketu	
	Birth 21-10-1937		•
Lagna Jupiter Mars	Rahu	Sun	Venus Mercury

May 1983. Jupiter and Mars forming a Rajayoga combination in the Lagna. The native has threat to life from the existing terrorism in Kashmir. Two Pancha-Mahapurusha yogas, Hamsa and Bhadra are also present, in the Lagna and the 10th house, elevating the potential of the horoscope.

मकर लग्न विचारः

Capricorn Lagna

कुजजीवेन्दवः पापाः शुभौ भार्गवचन्द्रजौ।
राजयोगकरः साक्षाद् एक एव भृगो सुतः॥66॥
चन्द्रात्मजेन संयुक्तो विशेषफलदायकः।
स्वयं चैव न हन्ता स्यात् मन्दो भौमादयः परे॥67॥
निहन्तारः पापिनस्ते मारकत्वेन लक्षिताः।
ज्ञातव्यानि बुधैरेवं फलानि मृगजन्मनः॥68

For Capricorn Lagna, Mars, Jupiter and the Moon are evil or inauspicious. Venus and Mercury are auspicious. Venus is the only Rajayogakaraka planet. The combination of Venus and Mercury produces specially auspicious results. Saturn, himself does not become Maraka. Mars and other inauspicious planets endowed with Maraka characteristics cause death. Thus, the wise should understand results for Capricorn Lagna.

Notes – Saturn is the Lagna lord here. Lagna is a Kendra as well as Trikona and therefore the Lagna lord is Rajayogakaraka.

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Capricorn
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Lagna

Saturn also owns the 2nd hosue a Maraka house. So Saturn should also function as death inflicting planet. But how a Rajayogakaraka planet can be a death inflicting planet certainly not. Saturn's Maraka powers are minimised. He can be somehow troublesome, if occupies the 2nd house with other inauspicous planets. This is why it is said in other reading : स्वयं चैव न हन्ता स्यान्मन्दः। Saturn by himself does not kill, unless there are other reasons for him to do so.

Jupiter owns the 3rd and 12th house for Capricorn Lagna. By the rules, पतयस्त्रिषडायानां यदि पापफलप्रदाः and लग्नाद् व्ययद्वितीयेशौ परेषां साहचर्यतः स्थानान्तरानुगुण्येन भवेतां फलदायकौ। We have to take Jupiter as inauspicious. That is, as 12th house lord, Jupiter gives results according to his 3rd house lordship, the evil results.

Mars is a natural malefic. He becomes neutral by owning the 4th (a Kendra) house. Again, Mars additionally owns the 11th (a Trishadaya) house. Thus, Mars finally becomes inauspicious and gives evil results in his Dasa for Capricorn Lagna.

Venus owns the 10th house (a Kendra) and therefore becomes neutral. Again he owns a Trikona i.e. The 5th house. By simultaneously owning a Kendra and Trikona he is termed Rajayogakaraka and gives all round success in his Dasa. He give greatly auspicious results or Rajayogaphala, if he is related to the 9th house lord Mercury.

Mercury owns the 9th (a Trikona) house. Therefore, he is auspicious vide Sloka 6. But being also the 6th (Trishadaya) house lord, he is inauspicious vide Sloka 6. This blemish of Mercury vanishes away, if Mercury gets related with Venus, another Trikona lord. A great Yoga is created, if Mercury and Venus occupy the 10th and 9th house respectively. This is called Dharmakarmadhipati Yoga. Here, Mercury and Venus exclusively behave and function as 9th and 10th house lords.

The Moon owning the 7th house is a Maraka. If the Moon is bright (strong) then as benefic, she additionally acquires Kendradhipatya Dosha and her Maraka characteristics get a boost. If the Moon is deficient in rays (weak) then she is simply a Maraka for his malefic nature.

The Sun owns the 8th house. Therefore, he is essentially inauspicious.

Fruitful Yogas :—

1. Venus, alone is Rajayogakaraka.
2. Venus + Saturn, a great combination, if not in the 2nd house.
3. Venus + Mercury, greatly auspicious combination.
4. Mercury + Saturn, only Mercury spoilt.
5. Venus + Mars, only Mars spoilt.
6. Venus + Moon, only the Moon spoilt.

Spoilt Yogas :—

1. Moon + Mercury, both the planets are spoilt.

2. Mars + Mercury, both the planets are spoilt, Mars as 11th lord and Mercury as 6th house lord.

Example – The chart here under is of celebrated social worker Medha Patekar, who is related to Save Narmada Movement. The combintion of the Lagna lord Saturn and 10th lord Venus in the

11 Mars
9 Rahu
8 Sun Mercury
12
10 Moon
7 Saturn Venus
1
2
4 Jupiter
6
3 Ketu
5

			Ketu
Mars	**Birth** 01-12-1954		Jupiter
Lagna Moon			
Rahu	Sun Mercury	Saturn Venus	

10th house is a great Rajayoga combination. Saturn is the planet of downtrodden masses and Venus of emotions. The Yoga of Saturn and Venus in airy sign Libra made her become intellectually conscious of the social needs of lower strata of the society and fight for the cause of less fortunate people.

It is not so, that Rajayogas are present alone in the charts of rich or royal people. Actually Rajayogas have also to do with the popularity and mass acceptance of the individual. Many Rajayogas were present in the chart of Bhoodana leader Vinobha Bhave. Similarly, many Rajayogas can be seen in the chart of Swami Vidyaranya, the great founder figure of Vijayanagar Empire of South India.

कुम्भ लग्न विचारः

Aquarius Lagna

जीवचन्द्रकुजाः पापा एको दैत्यगुरुः शुभः।
राजयोगकरो भौमः कविरेव वृहस्पतिः॥69॥
निहन्ता घ्नन्ति भौमाद्या मारकत्वेन लक्षिताः।
एवमेव फलान्यूहयान्येतानि घटजन्मनः॥70॥

Jupiter, Moon and Mars are evil for Aquarius Lagna, only Venus is auspicious. Mars produces Rajayoga, when gets related to Venus. Jupiter, Mars etc. kill when endowed with Maraka powers. Thus, one should guess the results for Aquarius Lagna native.

Notes—Jupiter is inauspicious vide Sloka 6 because he owns the 2nd (Maraka) house and 11th (Trishadaya) house. If he acquires killing powers to a great extent then he would surely be the killer.

Mars owns the 10th house and as natural malefic owning a Kendra leaves his maleficence and becomes neutral. Again by owning the 3rd (Trishadaya) house, he becomes inauspicious.

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Aqurius
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Lagna
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6

Venus owns the 4th (Kendra) house, hence neutral. Venus also own the 9th (Trikona) house and becomes auspicious. Thus, Venus becomes single lord of a Kendra and a Trikona. Hence he is declared Rajayogakaraka.

If Venus occupies the 10th house and Mars is posited in the 9th house, a great Rajayoga is produced for then the two planets function as the 9th and 10th house lords in house exchange.

Mercury owns the 8th house therefore he is evil but then he is also the 5th (Trikona) house lord, hence auspicious.

In **B.P.H.S** (Jha's edition). the line राजयोगकरो ज्ञेयः कविरेव वृहस्पतिः। appears. If Venus is placed in the 5th house and Mercury in the 4th house, a Rajayoga is caused by the exchange of houses by the 4th and 5th house lords. This also seems to be appealing.

Perhaps in our reading Mercury is not considered for the reason that his Moolatrikona sign falls in the 8th house and he might have been considered more evil than auspicious.

The Moon as the 6th (Trishadaya) house lord is inauspicious in her Dasa.

The Sun as the 7th lord turns neutral and Kendradhipatya Dosha does not occur to him. As the 7th house lord, he is essentially a Maraka but not endowed with as much Maraka powers as a natural benefic like Jupiter or Venus owes.

Saturn as the Lagna and 12th house lord gives results only as the Lagna lord. Saturn placed in the 12th house is more a 12th house lord and hence less auspicious.

Fruitful Yogas :—

1. Venus alone is Rajayogakaraka.
2. Saturn + Venus, a great combination.
3. Venus + Mercury, only Mercury spoilt.
4. Venus + Mars, only Mars spoilt.
5. Venus + Sun, only Sun spoilt.
6. Saturn + Mercury, Mercury spoilt. This yoga should not occur in the 12th house.

Spoilt Yogas :—

1. Sun + Mercury, both spoilt.
2. Mars + Mercury, both spoilt.

Example—In the chart of Dr. Murali Manohar Joshi, union minister for human resource development. Mars, Venus and

12
1
11
10 Mars Venus Rahu Sat
9 Sun Mercury
2
8
3
5 Moon
7
4 Ketu
6 Jupiter

Lagna	Birth 05-01-1934		Ketu
Saturn Venus Mars Rahu			Moon
Sun Mercury			Jupiter

Saturn occupy the 12th house. Venus is Yogakaraka. Saturn is the Lagna lord. Had the Yoga of Saturn + Venus occurred in the Lagna, 4th or 9th house, it would have greater intensity. The Yoga Venus + Mars has some intensity. The least effective Yoga seems to be that of Saturn and Mars as both will function more as the 12th and 3rd house lords than the Lagna and 10th house lords.

मीन लग्न विचारः

Pisces Lagna

मन्दशुक्रांशुमत्सौम्याः पापा भौमविधू शुभौ।
महीसुतगुरुयोगकारकौ च महीसुतः॥71॥
मारकेशो न हन्ता स्यानमन्दज्ञौ मारकौ स्मृतौ।
इत्यूहयानि फलान्येवं बुधैस्तु झषजन्मनः॥72॥

Saturn, Venus, the Sun and Mercury are inauspicious. Mars and the Moon are auspicious. Mars and Jupiter in relation are Yoga producing. Mars is a Maraka but he does not kill. Saturn and Mercury are Marakas. Thus, the results for Pisces Lagna are to be guessed.

Notes—For Pisces Lagna the importance of Jupiter lies in the fact that he owns two vital houses, the Lagna and 10th house and acquires auspiciousness. He causes Rajayoga only in relation with the 9th (Trikona) lord Mars. He can also be productive of Rajayoga in relation with the 5th lord Moon.

1 11
12 Pisces
2 10
3 9
4 6 8
5 7

Lagna			

Mars owns the 2nd and 9th (Trikona) house. As 2nd house lord Mars gives results according to स्थानान्तरानुगुण्येन i.e., according to his other house lordship. In our reading, it is said that Mars does not kill. It is a general statement. Under certain configurations he may be induced to kill in his Dasa-Bhukti. For example, if Mars occupies the 2nd or 7th house in association with Mercury and Saturn.

The 9th lord Mars, if gets configurated in house exchange with the 10th lord Jupiter, it forms a very powerful Rajayoga. Similarly, if the Moon occupies the 10th house and Jupiter in exaltation is situated in the 5th house then also it is a powerful Rajayoga.

Saturn and Mercury are declared to be evil and inauspicious and hence are to be selected as Marakas. Saturn owns the 11th and 12th house, therefore he is inauspicious. According to the rule केवलानां च पापानां दशासु निधनं क्वचित् निहन्ता पापकृच्छनिः etc., Saturn's death inflicting power is clear.

As for Mercury, he rules the 4th and 7th, both Kendra houses. Because of the ownership of Kendra houses he acquires Kendradhipatya Dosha and being also the 7th lord, he becomes a powerful Maraka.

The Moon only becomes the 5th (Trikona) lord therefore he is undoubtedly auspicious.

The Sun is inauspicious for he owns the 6th house, a Trishadaya house.

Venus owns the 3rd house, which is a Trishadaya house. Venus also owns the 8th house and thus becomes deadly evil and inauspicious finally.

Fruitful Yogas :—

1. Jupiter + Moon.
2. Mars + Jupiter.
3. Moon + Mercury, only Mercury spoilt.

Spoilt Yogas :—

1. Mars + Mercury, both the planets spoilt.
2. Mercury + Jupiter, both blemished by Kendradhipatya Dosha.

Example—Following is the chart of Tabla Maestreo Ustad Zakir Husain. A very powerful Rajayoga is caused in the Lagna.

1
12 Jupiter Moon Mars Venus
Sun Mer Rahu 11
10
2
3
9
4
6 Saturn
8
5 Ketu
7

Lagna Moon Mars Jupiter Venus			
Sun Mercury Rahu	Birth 09-03-1951		
			Ketu
			Saturn

Moon + Jupiter's Yoga is greatly auspicious combination and so is Mars + Jupiter's. Trikonas are the houses of merit and all the Trikona lords in this chart are in the Lagna.

In Brihat Parasara Hora Sastra after declaring the results of various Lagna following Sloka appears—

एवं भावाधिपत्येन जन्मलग्नवशादिह।
शुभत्वमशुत्वं च ग्रहाणाम् प्रतिपादितम्।।
अन्यानपि पुनर्योगान् नाभसादीन् विचिन्त्य वै।
देहिनां च फलं वाच्यं प्रवक्ष्यामि च तानहम्।।

Thus, counting from the Lagna the evil and auspicious nature of the planets arising out of their rulership of various houses have been told. But other aspects such as Nabhasa yogas etc. are also to be considered. Then only the results should be proclaimed.

Readers are thus reminded that the placement, combinations, aspects of the planets are all very inportant features to be considered while judging the auspiciousness and evil. These are available generally in all the texts of Hindu astrology. What has been told in this work is an addition to decide characteristics of various planets according to their house rulership. It must be clear that Parasara does not want the rules stated here to be used verbatin without considering the placement etc. In the judgement of Marakas etc one has to exercise utmost caution in every respect.

Even the Navamsa positions, stellar positions etc. of the planets should not be ignored.

एवं द्वादशभावानां शुभाशुभफलं विदुः।
तन्वादिद्वादशानां भावानां योज्येत्फलम्॥73॥
एवं सर्वप्रकारेण ज्ञात्वा चैव विचक्षणः।
कोणकेन्द्राधिनाथनां योगाः सर्वविधायकाः॥74॥

Thus the wise man should understand the good and bad results in respect of the twelve houses. The results in respect of the twelve houses from the Lagna onwards should be carefully combined together.

In this way a wise man should understand the results of the planets in a horoscope in every possible way. The combination of the lords of Trikona and Kendra houses are capable of producing all types of auspicious results.

Notes—The horoscope gives details about every aspect of one's life. For results of one's brother, consider the 3rd house as Lagna. The 9th therefrom will be the Bhagyasthana for the brother. The 7th therefrom would denote his wife. The 10th therefrom, his profession. Similarly we can apply the rules of Yogakarakas etc. The same can be repeated with other houses of the horoscope and information can be gained about every aspect of life.

इति लघुपाराशरी-जातक चंद्रिकायाम् शुभाशुभग्रहकथनाध्याय पंचमः॥5॥

Here ends the fifth chapter in Auspicious and Inauspicious Planets in Laghu-Parasari—Jataka Chandrika.

6

मिश्रकाध्याय:

Miscellaneous

पापत्वे सति नीचत्वे ह्युच्चत्वे वापि किं फलम्।
ते योगा: किं करिष्यन्ति स्वदशानामनागमे॥75

The planets may be inauspicious, debilitated or exalted but in absence or noncommencement of their Dasas, how their results can occur?

Notes – The results of the planets occur exclusively in their Dasas. Dasa here includes Mahadasa and Bhukti or Antardasa. This principle is not peculiar to natal astrology. The results of the planets are felt predominantly in their Dasas but at other times some fraction of the results are continuously felt.

मित्रराशिगते वाऽपि मन्त्रिणा यदि वीक्षिते।
मित्रयुक्ते बलवति राजतुल्यो भवेन्नर:॥76॥

When a planet is placed in a friendly sign, combined with friendly planets, aspected by Jupiter and endowed with full strength, the person will become equal to a king.

मित्रशत्रुसमायोगे फलं मिश्रं शुभं विदु:।
केन्द्रत्रिकोणेऽप्युच्चत्वे मित्रग्रहसमन्विते॥77॥

When friendly and unfriendly planets combine together they produce mixed results. If they occupy Kendras, Trikonas or places of exaltation, in conjunction with friendly planets, they produce auspicious results.

योगेषु केचिज्जायन्ते मूढा: कश्मीरगर्दभा।
ते योगा: किं करिष्यन्ति स्वदशानामनागमे॥78॥

Some are born under benefic combination of planets. And they remain fools without experiencing any results of those combinations like the ponies of Kashmir carrying bundles of saffron. The reason is, what can the benefic combinations produce, if their periods do not operate?

Notes—The ponies of Kashmir carry heavy loads of saffron on their back. They experience only the weight of the bundles, of little use is the fragrance of saffron to them.

Similarly, if the Dasas of the planets causing the Yogas do not operate in one's life time, those Yogas prove futile.

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकं वेधसं विना॥79॥

Wise men just give indications of the future results from the position and movement of planets. But who can tell the minute details of a horoscope with definiteness except god Brahma, the creator of this universe?

Notes—Such being the case, humility is required on the part of the astrologer. He should not get conceited when his predictions turn out correct. Nor can the querist expect to get minute details of future daywise or hourwise, but only broad indications.

यज्ञनारायणाभिख्य यायजूकतनूभुवा।
श्रीवेंकटेश्वरार्येण कृता जातकचन्द्रिका॥80॥

Thus Sri Venkateshwaraya the son of Yajnanarayana Dikshita has composed the work **Jataka Chandrika** (lit Moonlight of horoscopy).

Notes—The author of this work is different from the author of Sarvartha Chintamani Sri Venkatesa Divajna, who was the son of Amiah Dikshita.

त्वदीयं वस्तु गोविन्द तुभ्यमेव समर्पये।
तेन त्वत्पादकमले भक्तिरस्त्वनपायिनी॥

॥श्री कृष्णार्पणमस्तु शुभम्॥

इति लघुपाराशरी-जातकचन्द्रिकायाम् मिश्रकाध्याय: षष्ठ॥6॥

Here ends the 6th chapter on Miscellaneous topics in Laghu Parasari- Jataka Chandrika.

DASA CALCULATIONS

The Vimsottari Dasa system is based on the Naksatras (asterisms) that are twenty seven in number and 2¼ Naksatras cover the elongation of each Rasi (sign). Elongation of each Naksatra is 13°–20′ having four charanas (legs) or sectors of 3°–20′ each. Twenty seven Naksatras multipled by the elongation 13°–20′ give 360° of the Naksatra Mandal (Zodiac) or Rasi Chakra. These Naksatras are counted from Aswini which falls in the sign Aries (Mesha) from 0° to 13°–20′. The next one Bharani occupies 13°–20′ to 26°–40′ in Aries. The last 3°–20′ in Aries form the 1st leg of Krittika Naksatra. Thus, we see 1 + 1 + ¼ = 2¼ Naksatra fall in a sign.

As told in the text, total cycle of years in Vimsottari or Udu Dasa is of 120 years. This comprises of Sun's 6 years, Moon's 10 years, Mars's 7 years, Rahu's 18 years, Jupiter's 16 years, Saturn's 19 years, Mercury's 17 years, Ketu's 7 years and Venus's 20 years respectively in this order. If to a native current Dasa is of the Sun, the next Dasa will be that of the Moon and then of Mars etc. in the above order. How this order was arrived at is yet a mystery but we have brought some fact before our readers in this respect in the introductory chapter. This can be accepted as an axiom, which has stood to the test of time.

Now how can we decide the planet whose Dasa is on at the time of birth of a native? Each Naksatra has its ruling planet, who rules for a certain period of time as told earlier. In counting of Dasas (Main periods) of planets, the starting Dasa is always of the ruler of Naksatra in which the Moon is at the time of birth and the succeeding Dasas are calculated in the order told above. Simple mathematical exercises will enable one to calculate the

Dasa at birth. We have tabulated the order of Naksatras, their elongations, their lords and their years of Dasas as under—

Naksatra	Ending Longitude			Lord	Dasa years
	S	0			
1. Aswini	0	13	20	Ketu	7
2. Bharani	0	26	40	Venus	20
3. Krittika	1	10	00	Sun	6
4. Rohini	1	23	20	Moon	10
5. Mrigsira	2	6	40	Mars	7
6. Aridra	2	20	00	Rahu	18
7. Punarvasu	3	3	20	Jupiter	16
8. Pushya	3	16	40	Saturn	19
9. Aslesa	3	30	00	Mercury	17
10. Magha	4	13	20	Ketu	7
11. P.Phalguni	4	26	40	Venus	20
12. U.Phalguni	5	10	00	Sun	6
13. Hasta	5	23	20	Moon	10
14. Chitra	6	6	40	Mars	7
15. Swati	6	20	00	Rahu	18
16. Visakha	7	3	20	Jupiter	16
17. Anuradha	7	16	40	Saturn	19
18. Jyesta	7	30	00	Mercury	17
19. Moola	8	13	20	Ketu	7
20. Poorvasadha	8	26	40	Venus	20
21. Uttarasadha	9	10	00	Sun	6
22. Sravana	9	23	20	Moon	10
23. Dhanista	10	6	40	Mars	7
24. Satabhisa	11	20	00	Rahu	18
25. P.Bhadrapada	11	3	20	Jupiter	16
26. U. Bhadrapada	11	16	40	Saturn	19
27. Revati	11	30	00	Mercury	17
1. Aswini	0	13	20	Ketu	7

The cycle for lordship that starts from Ketu and ends at Mercury, reoccurs three times in a set of 9 Naksatras finally totalling to 27 Naksatras. First cycle starts at 0° in Aries and ends at the 30th degree of the sign Cancer. The 2nd cycle starts at 0° of Leo and ends at the 30th dgree of the sign Scorpio. And the 3rd and last cycle starts of 0° of Sagittarius and ends at the 30th degree of the sign Pisces.

In the table above Aswini, Magha and Moola are lorded by Ketu, falling in Aries 0° to 13°-20, in Leo 0° to 13°-20′ and in Sagittarius 0° to 13°-20′.

Suppose at the birth of a native, the Moon is at 3°-27′ in the sign Aries in Aswini Naksatra. In other words we can say that the Moon has traversed 3°-27′ in the sign Aries in Aswini Naksatra and is yet to traverse (13°-20′ − 3°-27′) i.e., 9°-53′ in Aswini Naksatra. By simple mathematics of proportions, we can calculate how much balance years etc. of Ketu's Dasa are left to be experienced by the native at birth.

13°-20′ of the Moon's movement in Aswini = 7 year's of Ketu's Dasa

1° " " " " " " " $= \frac{7}{13°\text{-}20'}$ " " "

9° - 53′ " " " " " " $= \frac{7 \times (9°\text{-}53')}{13°\text{-}20}$ " "

$$= \frac{7\times(9° + \frac{53}{60})}{13° + \frac{20}{60}} = \frac{7\times(\frac{593}{60})}{\frac{800}{60}} = \frac{7 \times 593}{800} \text{ Years}$$

Converting this into years, months and days, we get, 5 years, 3 months and 9 days. This means Ketu will rule the native or Ketu's Dasa will be on to the native till he is 5 years, 3 months and 9 days old. After Ketu, Venus will rule the native for 20 years. Venus's Dasa will be on to the native in accordance with the order of Vimsottari Dasa sequence. The following table shows the balance of Dasa left in accordance with the longitude of the Moon at birth. This table is a ready reckoner for calculationg the Dasa.

Long. of the Moon and balance of Dasa

Balance of Vimsottari Dasa by Longitude of Moon

Long of Moon		Moon in Aries, Leo Sagittarius				Moon in Taurus, Virgo Capricorn				Moon in Gemini, Libra Aquarius				Moon in Cancer Scorpio, Pisces			
°	′		y	m	d		y	m	d		y	m	d		y	m	d
0	0	Ketu	7	0	0	Sun	4	6	0	Mars	3	6	0	Jupiter	4	0	0
0	20		6	9	27		4	4	6		3	3	27		3	7	6
0	40		6	7	24		4	2	12		3	1	24		3	2	12
1	0		6	5	21		4	0	18		2	11	21		2	9	18
1	20		6	3	18		3	10	24		2	9	18		2	4	24
1	40		6	1	15		3	9	0		2	7	15		2	0	0
2	0		5	11	12		3	7	6		2	5	12		1	7	6
2	20		5	9	9		3	5	12		2	3	9		1	2	12
2	40		5	7	6		3	3	18		2	1	6		0	9	18
3	0		5	5	3		3	1	24		1	11	3		0	4	24
3	20		5	3	0		3	0	0		1	9	0	Saturn	19	0	0
3	40		5	0	27		2	10	6		1	6	27		18	6	9
4	0		4	10	24		2	8	12		1	4	24		18	0	18
4	20		4	8	21		2	6	18		1	2	21		17	6	27
4	40		4	6	18		2	4	24		1	0	18		17	1	6
5	0		4	4	15		2	3	0		0	10	15		16	7	15
5	20		4	2	12		2	1	6		0	8	12		16	1	24
5	40		4	0	9		1	11	12		0	6	9		15	8	3
6	0		3	10	6		1	9	18		0	4	6		15	2	12
6	20		3	8	3		1	7	24		0	2	3		15	8	21
6	40		3	6	0		1	6	0	Rahu	18	0	0		14	3	0
7	0		3	3	27		1	4	6		17	6	18		13	9	9
7	20		3	1	24		1	2	12		17	1	6		13	3	18
7	40		2	11	21		1	0	18		16	7	24		12	9	27
8	0		2	9	18		0	10	24		16	2	12		12	4	6
8	20		2	7	15		0	9	0		15	9	0		11	10	15
8	40		2	5	12		0	7	6		15	3	18		11	4	24
9	0		2	3	9		0	5	12		14	10	6		10	11	3
9	20		2	1	6		0	3	18		14	4	24		10	5	12
9	40		1	11	3		0	1	24		13	11	12		9	11	21
10	0		1	9	0	Moon	10	0	0		13	6	0		9	6	0
10	20		1	6	27		9	9	0		13	0	18		9	0	9
10	40		1	4	24		9	6	0		12	7	6		8	6	18
11	0		1	2	21		9	3	0		12	1	24		8	0	27
11	20		1	0	18		9	0	0		11	8	12		7	7	6
11	40		0	10	15		8	9	0		11	3	0		7	1	15
12	0		0	8	12		8	6	0		10	9	18		6	7	24
12	20		0	6	9		8	3	0		10	4	6		6	2	3
12	40		0	4	6		8	0	0		9	10	24		5	8	12
13	0		0	2	3		7	9	0		9	5	12		5	2	21

Long of Moon	Moon in Aries, Leo Sagittarius			Moon in Taurus, Virgo Capricorn			Moon in Gemini, Libra Aquarius			Moon in Cancer Scorpio, Pisces		
	y	m	d	y	m	d	y	m	d	y	m	d
13 20	Venus 20	0	0	7	6	0	9	0	0	4	9	0
13 40	19	6	0	7	3	0	8	6	18	4	3	9
14 00	19	0	0	7	0	0	8	1	6	3	9	18
14 20	18	6	0	6	9	0	7	7	24	3	3	27
14 40	18	0	0	6	6	0	7	2	12	2	10	6
15 0	17	6	0	6	3	0	6	9	0	2	4	15
15 20	17	0	0	6	0	0	6	3	18	1	10	24
15 40	16	6	0	5	9	0	5	10	6	1	5	3
16 0	16	0	0	5	6	0	5	4	24	0	11	12
16 20	15	6	0	5	3	0	4	11	12	0	5	21
16 40	15	0	0	5	0	0	4	6	0	Mercury 17	0	0
17 0	14	6	0	4	9	0	4	0	18	16	6	27
17 20	14	0	0	4	6	0	3	7	6	16	1	24
17 40	13	6	0	4	3	0	3	1	24	15	8	21
18 0	13	0	0	4	0	0	2	8	12	15	3	18
18 20	12	6	0	3	9	0	2	3	0	14	10	15
18 40	12	0	0	3	6	0	1	9	18	14	5	12
19 0	11	6	0	3	3	0	1	4	6	14	0	9
19 20	11	0	0	3	0	0	0	10	24	13	7	6
19 40	10	6	0	2	9	0	0	5	12	13	2	3
20 0	10	0	0	2	6	0	Jupiter 16	0	0	12	9	0
20 20	9	6	0	2	3	0	15	7	6	12	3	27
20 40	9	0	0	2	0	0	15	2	12	11	10	24
21 0	8	6	0	1	9	0	14	9	18	11	5	21
21 20	8	0	0	1	6	0	14	4	24	11	0	18
21 40	7	6	0	1	3	0	14	0	0	10	7	15
22 0	7	0	0	1	0	0	13	7	6	10	2	12
22 20	6	6	0	0	9	0	13	2	12	9	9	9
22 40	6	0	0	0	6	0	12	9	18	9	4	6
23 0	5	6	0	0	3	0	12	4	24	8	11	3
23 20	5	0	0	Mars 7	0	0	12	0	0	8	6	0
23 40	4	6	0	6	9	27	11	7	6	8	0	27
24 0	4	0	0	6	7	24	11	2	12	7	7	24
24 20	3	6	0	6	5	21	10	9	18	7	2	21
24 40	3	0	0	6	3	18	10	4	24	6	9	18
25 0	2	6	0	6	1	15	10	0	0	6	4	15
25 20	2	0	0	5	11	12	9	7	6	5	11	12
25 40	1	6	0	5	9	9	9	2	12	5	6	9
26 0	1	0	0	5	7	6	8	9	18	5	1	6
26 20	0	6	0	5	5	3	8	4	24	4	8	3
26 40	Sun 6	0	0	5	3	0	8	0	0	4	3	0
27 0	5	10	6	5	0	27	7	7	6	3	9	27
27 20	5	8	12	4	10	24	7	2	12	3	4	24
27 40	5	6	18	4	8	21	6	9	18	2	11	21
28 0	5	4	24	4	6	18	6	4	24	2	6	18
28 20	5	3	0	4	4	15	6	0	0	2	1	15
28 40	5	1	6	4	2	12	5	7	6	1	8	12

Long of Moon	Moon in Aries, Leo Sagittarius y m d	Moon in Taurus, Virgo Capricorn y m d	Moon in Gemini, Libra Aquarius y m d	Moon in Cancer Scorpio, Pisces y m d
°				
29 0	4 11 12	4 0 9	5 2 12	1 3 9
29 20	4 9 18	3 10 6	4 9 18	0 10 6
29 40	4 7 24	3 8 3	4 4 24	0 5 3
30 0	4 6 0	3 6 0	4 0 0	0 0 0

Proportional Parts for Dasa of Planets

(To be subtracted from the balance of dasa for increase by minutes of the longitude of Moon)

	Ketu (7y)	Venus (20y)	Sun (6y)	Moon (10y)	Mars (7y)	Rahu (18y)	Jupiter (16y)	Saturn (19y)	Merc. (17y)	
	m d	m d	m d	m d	m d	m d	m d	m d	m d	
1	0 3	0 9	0 3	0 5	0 3	0 8	0 7	0 9	0 8	1
2	0 6	0 18	0 5	0 9	0 6	0 16	0 14	0 17	0 15	2
3	0 9	0 27	0 8	0 14	0 9	0 24	0 22	0 26	0 23	3
4	0 13	1 6	0 11	0 18	0 13	1 2	0 29	1 4	1 1	4
5	0 16	1 15	0 14	0 23	0 16	1 11	1 6	1 13	1 8	5
6	0 19	1 24	0 16	0 27	0 19	1 19	1 13	1 21	1 16	6
7	0 22	2 3	0 19	1 2	0 22	1 27	1 20	2 0	1 24	7
8	0 25	2 12	0 22	1 6	0 25	2 5	1 28	2 8	2 1	8
9	0 28	2 21	0 24	1 11	0 28	2 13	2 5	2 17	2 9	9
10	1 1	3 0	0 27	1 15	1 1	2 21	2 12	2 26	2 17	10
15	1 17	4 15	1 11	2 8	1 17	4 2	3 18	4 8	3 25	15
20	2 3	6 0	1 24	3 0	2 3	5 12	4 24	5 21	5 3	20

Vimsottari Dasa and Antardasa

DASA

Bukti or Antardasa	Sun 6 Years		Moon 10 Years		Mars 7 Years	
	Sub Periods	Total	Sub Periods	Total	Sub Periods	Total
	y m d	y m d	y m d	y m d	y m d	y m d
Sun	0 3 18	0 3 18	–	–	–	–
Moon	0 6 0	0 9 18	0 10 0	0 10 0	–	–
Mars	0 4 6	1 1 24	0 7 0	1 5 0	0 4 27	0 4 27
Rhau	0 10 24	2 0 18	1 6 0	2 11 0	1 0 18	1 5 15
Jupiter	0 9 18	2 10 6	1 4 0	4 3 0	0 11 6	2 4 21
Saturn	0 11 12	3 9 18	1 7 0	5 10 0	1 1 9	3 6 0
Mercury	0 10 6	4 7 24	1 5 0	7 3 0	0 11 27	4 5 27
Ketu	0 4 6	5 0 0	0 7 0	7 10 0	0 4 27	4 10 24
Venus	1 0 0	6 0 0	1 8 0	9 6 0	1 2 0	6 0 24
Sun	–	–	0 6 0	10 0 0	0 4 6	6 5 0
Moon	–	–	–	–	0 7 0	7 0 0

DASA																		
Bukti or Antardasa	Rahu 18 Years						Jupiter 16 Years						Saturn 19 Years					
	Sub Periods			Total			Sub Periods			Total			Sub Periods			Total		
	y	m	d	y	m	d	y	m	d	y	m	d	y	m	d	y	m	d
Rahu	2	8	12	2	8	12		–			–			–			–	
Jupiter	2	4	24	5	1	6	2	1	18	2	1	18		–			–	
Saturn	2	10	6	7	11	12	2	6	12	4	8	0	3	0	3	3	0	3
Mercury	2	6	18	10	6	0	2	3	6	6	11	6	2	8	9	5	8	12
Ketu	1	0	18	11	6	18	0	11	6	7	10	12	1	1	9	6	9	21
Venus	3	0	0	14	6	18	2	8	0	10	6	12	3	2	0	9	11	21
Sun	0	10	24	15	5	12	0	9	18	11	4	0	0	11	12	10	11	3
Moon	1	6	0	16	11	12	1	4	0	12	8	0	1	7	0	12	6	3
Mars	1	0	18	18	0	0	0	11	6	13	7	6	1	1	9	13	7	12
Rahu		–			–		2	4	24	16	0	0	2	10	6	16	5	18
Jupiter		–			–			–			–		2	6	12	19	0	0

DASA																		
Bukti or Antardasa	Mercury 17 Years						Ketu 7 Years						Venus 20 Years					
	Sub Periods			Total			Sub Periods			Total			Sub Periods			Total		
	y	m	d	y	m	d	y	m	d	y	m	d	y	m	d	y	m	d
Mercury	2	4	37	2	4	27		–			–			–			–	
Jety	0	11	27	3	4	24	0	4	27	0	4	27		–			–	
Venus	2	10	0	6	2	24	1	2	0	1	6	27	3	4	0	3	4	0
Sun	0	10	6	7	1	0	0	4	6	1	11	3	1	0	0	4	4	0
Moon	1	5	0	8	6	0	0	7	0	2	6	3	1	8	0	6	0	0
Mars	0	11	27	9	5	27	0	4	27	2	11	0	1	2	0	7	2	0
Rahu	2	6	18	12	0	15	1	0	18	3	11	18	3	0	0	10	2	0
Jupiter	2	3	6	14	3	21	0	11	6	4	10	24	2	8	0	12	10	0
Saturn	2	8	9	17	0	0	1	1	9	6	0	3	3	2	0	16	0	0
Mercury		–			–		0	11	27	7	0	0	2	10	0	18	10	0
Ketu		–			–			–			–		1	2	0	20	0	0

Once we have calculated the Dasa at Birth, we can form a table for coming Dasa periods—

Dasa lord	Dasa Years			Age at the completion of Dasa		
	y	m	d	y	m	d
Ketu	5	3	9	5	3	9
Veuns	20	0	0	25	3	9
Sun	6	0	0	31	3	9
Moon	10	0	0	41	3	9
Mars	7	0	0	48	3	9
Rahu	18	0	0	66	3	9
Jupiter	16	0	0	82	3	9
Saturn	19	0	0	101	3	9
Mercury	17	0	0	118	3	9

From the table of Dasa and Antardasa it is clear that Rahu will rule the native or Rahu's Dasa will be on to the native from the age 48 years, 3 months and 9 days till 66 years, 3 months and 9 days. During this period the native will be positioned in life according to the results of Rahu's Dasa. Certainly there will be changes in economic, social and religious life pattern and physical well being of the native accompanied by changes in mental patterns also. These changes are brought about in consonance with the behaviour patterns among the Dasa and various Bhukti lords.

Out of the nine Bhuktis, the very first Bhukti is of the lord of Dasa. In Rahu Dasa, the first Bhukti will be of Rahu, next will be of Jupiter and so on in the sequential order upto Mars Bhukti.

The Bhukti is further subdivided into Pratyantaras which are also nine. In a particular Bhukti the first Pratyantara is again of Bhukti lord i.e., in Rahu's Bhukti, the first Pratyantara will be of Rahu, the 2nd of Jupiter, the 3rd of Saturn etc. in the sequential order as told above.

Thus, we see that Dasa system is a big wheel of Dasa (major period), and there are 9 small wheels of Bhuktis (minor or sub periods) in it and each wheel of Bhukti contains further 9 small wheels of Pratyantaras (sub-sub periods). In this way we can move on to still smaller fractions like Sookshma and Prana Dasas.

Formula for Bhukti is—

$$\frac{\text{Years of Dasa lord} \times \text{Dasa years of Bhukti lord.}}{120}$$

Suppose we want to calculate Rahu's Bhukti in Rahu's Dasa.

$$\text{Rahu Bhukti} = \frac{18 \times 18}{120} = \frac{324}{120} = \text{2 years, 8 months and 12 days}$$

For Jupiter Bhukti in Rahu's Dasa :

$$\text{Jupiter Bhukti} = \frac{18 \times 16}{120} = \frac{288}{120} = \text{2 years, 4 months and 24 days.}$$

For convenience we can also take the numerator in the fraction i.e., 288 as 28.8 months. The whole number 28 represents 2 years and 4 months and the sub decimal part 0.8 months as $0.8 \times 30 = 24$ days. Thus Rahu's Dasa, Jupiter's Bhukti is of 2 years, 4 months and 24 days.

Let us make a table of Bhukti in the Moon's Dasa –

Dasa /Bhukti	Months	Years	Months	Days
Moon/Moon	10 ×10 = 10.0	0	10	0
Moon/Mars	10 × 7 = 7.0	0	7	0
Moon/Rahu	10 ×18 = 18.0	1	6	0
Moon/Jupiter	10 ×16 = 16.0	1	4	0
Moon/Saturn	10 ×19 = 19.0	1	7	0
Moon/Mercury	10 ×17 = 17.0	1	5	0
Moon/Ketu	10 × 7 = 7.0	0	7	0
Moon/Venus	10 × 20 = 20.0	1	8	0
Moon/Sun	10 × 6 = 6.0	0	6	0
	Total =	10	0	0

Example table of Bhukti in Ketu's Dasa –

Dasa /Bhukti	Months	Years	Months	Days
Ketu/Ketu	7 × 7 = 4.9	0	4	27
Ketu/Venus	7 × 20 = 14.0	1	2	0
Ketu/Sun	7 × 6 = 4.2	0	4	6
Ketu/Moon	7 ×10 = 7.0	0	7	0
Ketu/Mars	7 × 7 = 4.9	0	4	27
Ketu/Rahu	7 ×18 = 12.6	1	0	18
Ketu/Jupiter	7 × 16 = 11.2	0	11	6
Ketu/Saturn	7 × 19 = 13.3	1	1	9
Ketu/Mercury	7 × 17 = 11.9	0	11	27
	Total =	7	00	00

Similarly, we can make instantly tables for Bhuktis in the Dasa's of other planets also.

Let us now calculate Dasa balance for a native with the Moon's longitute 6^s . 5°. 24′. From the table this longitude falls under Chitra Naksatra 5^s . 23°. 20′ to 6^s – 6°– 40′ which is ruled by Mars, signifying that the Dasa is of Mars. For calculating Dasa balance of Mars, deduct the longitude of the Moon from the longitude where Chitra ends.

6^s . 6°. 40′ – 6^s . 5°. 24′ = 76′.

Span of a Nakshatra is 13°– 20′ = 800′.

For Mars Dasa, 800′ give a span of = 7 years

" " " 1′ " " " " $= \frac{7}{800}$ years

" " " 76′ " " " " $= \frac{7 \times 76}{800}$ years

$= \frac{532}{800}$ years = 0 years 7 months and 29 days.

The last Bhukti in Mars **Dasa** is of the Moon of 7 months duration. It means that 29 days of the Sun's Bhukti was also there to be experienced. Therefore the native was born under Mars Dasa and Sun Bhukti.

The same rule of proportion can be used to calculate the Pratyantara or sub-sub period. Like **Bhukti** or Antardasa the first Pratyantara is of the Bhukti lord.

For example, we want to calculate Pratyantara of Mars in 7 months Bhukti of the Moon in Mars Dasa. The Pratyantara of Mars is—

$\frac{7}{120}$ of 7 months $= \frac{7 \times 7}{120}$ months = **12** days and 6 hrs.

This is because Mars gets, 7 years in 120 years.

In the same way in Mars Dasa, the Moon Bhukti and Rahu Pratyantara is $\frac{18}{120}$ of 7 months i.e., $\frac{18 \times 7}{120}$ months. Likwise we can calculate other Pratyantaras in the Moon's Bhukti.

Other Method—

An other method to calculate **Pratyantara** is to convert the Bhukti into days and multiply these days by the years allotted to Pratyantara lord in Dasas. Take half of the result. It will be ghatis of Pratyantara.

For example, we want to calculate Pratyantara of Rahu in Mars Dasa and Mars Bhukti.

Mars Bhukti = 7 × 7 = 4.9 months = 147 days.

Now, $\frac{147 \times 18}{2}$ ghatis = 1323 ghatis.

$= \frac{1323}{60}$ days = 22 days and 3 ghatis

∴ Mars/Mars/Rahu = 22 days, and 1 hours and 12 minutes.

Again an example, to calculate Saturn's Pratyantara in Mercury's Dasa and Rahu's Bhukti.

Rahu Bhukti = $\frac{18 \times 17}{120} = \frac{306}{120}$ = 30.6 months = 918 days.

Saturn's Pratyantara = $\frac{19 \times 918}{2}$ ghatis

= 8721 ghatis

= 145 days and 21 ghatis

∴ Mercury/Rahu/Saturn = 145 days, 8 hours and 24 minuts.

Similarly we can calculate Sookshama Dasa from Pratyantara by the same method of proportions.

For example we want to calculate Sookshama of the Sun in Venus Dasa, the Moon Bhukti and Rahu Pratyantara.

Moon Bhukti in Venus dasa = 10 × 20 = 200 = 20 months

Rahu' Pratyantara = $\frac{1}{2}(20 \times 30) \times 18$

= 5400 ghatis

= 90 days

Sookshama of the Sun = $90 \times \frac{6}{120} = 4\frac{1}{2}$ days

In the text we are concerned chiefly with the Dasa and Bhukti. But we have explained the calculations of Pratyantara and Sookshama for the benefit of inquisitive and curious readers.

Index to Technical Terms

Abhijit — A Naksatra not counted usually in 27 Naksatras.
Anta — Antardasa or Sub-period or Bhukti.
Antardasa — Sub-period or Bhukti.
Anubhayadharmi — Neither of same nor of contrary characteristics.
Anuradha — A Naksatra.
Aridra — A Naksatra.
Aslesa — A Naksatra.
Astottari — Dasa system of 108 years.
Aswini — A Naksatra.

B

Badhaka sthanas — The 11th house for movable signs, the 9th house for fixed signs and the 7th house for dual signs are houses of hindrances.
Bharani — A Naksatra.
Bhava — A House.
Bhavat Bhavam — A Principle to determine the secondary house for certain signification
Brahma — The god of creation.
Brahman — The Almighty

Brihat Jataka	–	A classic on astrology.
Brihat Parasara Hora Sastra	–	A classic on astrology.
Bhukti	–	Sub-Period.

C

Chandra Yogas	–	Combinations of the Moon.
Charana	–	Four parts of a Naksatra (3°-20′) each
Chitra	–	A Naksatra

D

Dasa	–	Major Period.
Deepta	–	A planet in exaltation or his positive sign.
Dhanista	–	A Naksatra.
Dhyana	–	Meditations or initiating sloka for some Mantra.
Drekkana	–	1/3rd division of a sign.

H

Hasta	–	A Naksatra.
Hora	–	Hour or half of a sign.
Horas	–	Classics on astrology.
Hora-Sastra	–	A classic on astrology.

J

Jataka-Parijata	–	A classic on astrology.
Jyesta	–	A Naksatra.

K

Kala Chakra Dasa	–	A method of timing events (A type of Dasa)
Karaka	–	An auspiciousness producing planet.
Karakatwas	–	Significations.

Karaka Yoga	–	Auspicious combination.
Kashi	–	A holy city in India, now called Varanasi.
Kendra	–	Quadrant
Kendradhipatya Dosha	–	Blemish due to quadrangular ownership.
Ketu	–	South Node.
Krisna Paksa	–	Lunar dark half.
Krittika	–	A Naksatra.

L

Lagna	–	Ascendant.

M

Maharishi	–	Holy sage
Magha	–	A Naksatra
Maraka	–	A death inflicting planet
Marakesa	–	A death inflicting planet
Maraka sthanas	–	Death inflicting houses.
Moola	–	A Naksatra
Mrigsira	–	A Naksatra.
Mudita	–	A planet in friendly sign.
Mutths	–	Monastries.

N

Nabhasa Yogas	–	Combinations formed by certain geometries of planets
Naksatra	–	Constellation
Naksatra Dasa	–	Periods based on the Moon's constellations at birth.
Naksatra Mandala	–	Zodiac.
Navamsa	–	1/9th part of a sign.
Nirayana	–	Pertaining to fixed zodiac.

P

Panchanga	—	Almanac.
Pancha Mahapursha Yogas	—	When Jupiter, Mars, Mercury, Venus and Saturn occupy quadrants from the Lagna in their exaltation or own signs, five Yogas are produced.
Para-Brahman	—	The Almighty.
Phala Deepika	—	A classic on astrology.
Poorva Bhadrapada	—	A Naksatra
Poorva Phalguni	—	"
Poorva Shadha	—	"
Poorva-Punya	—	Credits of good deeds of previous births.
Prana Dasa	—	Sub-Sub-Sub-Sub period.
Pratyantara Dasa	—	Sub-Sub period.
Punarvasu	—	A Naksatra
Pushya	—	" "

R

Rajayoga	—	Greatly auspicious combination.
Rajayogakaraka	—	A single planet owning a quadrant and a trine at the same time.
Rahu	—	North Node
Rasi	—	Sign
Rohini	—	A Naksatra
Revati	—	A Naksatra

S

Sadharmi	—	With same characteristics
Sambandhi	—	Related

Samhita	—	A classic telling general predictions and forecast.
Sarada	—	Goddess Saraswati.
Saraswati	—	Goddess of learning and knowledge.
Saravali	—	A classic on astrology.
Satabhisa	—	A Naksatra.
Sodasottari Dasa	—	A Dasa of 116 years.
Sookshama Dasa	—	Sub-sub-sub period.
Sravana	—	A Naksatra
Swati	—	A Naksatra
Stri-Jataka	—	Female Horoscopy
Sukla Paksha	—	Lunar bright half.
Swastha	—	A planet in his own sign.

T

Trikona	—	The 1st, 5th or 9th house of a horoscope.
Trimsamsa	—	1/30th part of a sign.
Trishadayas	—	The 3rd, 6th and 11th houses of a horoscope.
Trishadayadhisas	—	The lords of the 3rd, 6th, 11th houses.

U

Udu Dasa	—	Vimsottari Dasa of a period of 120 years.
Uttara Bhadrapada	—	A Naksatra
Uttara Phalguni	—	A Naksatra
Uttara Shadha	—	A Naksatra

V

Vedas	—	Four scriptures written by sages.
Veena	—	Lute.
Vimsottari Dasa	—	Periods of 120 years.
Viruddhadharmi	—	Contrary in characteristics

Visakha	—	A Naksatra
Vishwavidyalaya	—	University.

Y

Yoga	—	Combination of planets
Yogadhaya	—	Chapter on combination of planets.
Yogini	—	A system of planetary periods of 36 years to predict good or bad.